A

PRACTICAL GRAMMAR

OF THE

PĀLI LANGUAGE.

BY

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THIRD EDITION.

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PREFACE TO THE THIRD EDITION.

THIS third preface to my grammar does not require any more comment than is already found in the two previous prefaces. That it should have to go through a third impression shews that it has at least fulfilled the object for which it was written, that is, to help the students in the colleges in Burma to obtain a firm grasp of the principles of Pali grammar. The sphere of its usefulness seems to have somewhat broadened, for it is now used to a certain extent in England, America and even Japan.
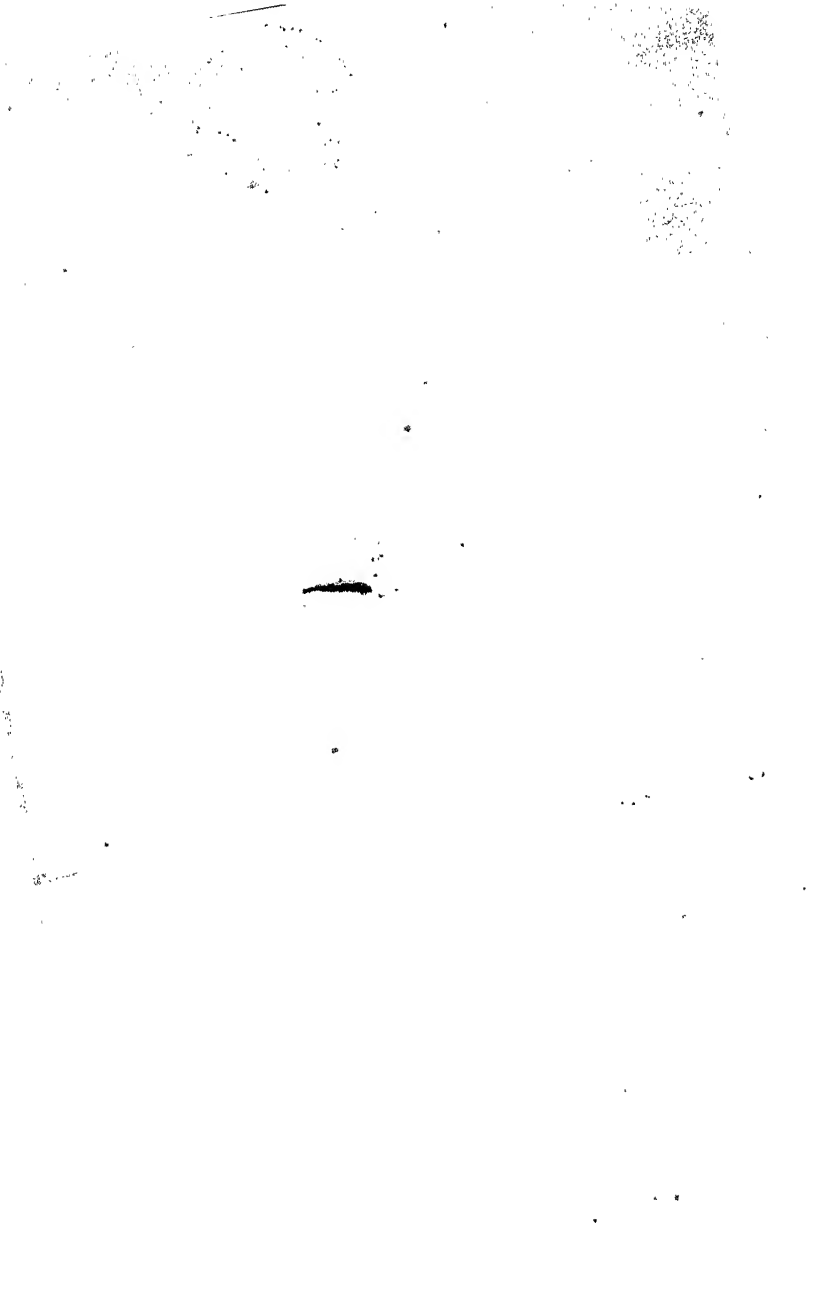
My best thanks are due to Maung Hla, B. A., my old pupil in Pali and epigraphy, for his kindly and thorough reading of a second proof.

CHAS. DUROISELLE.

MANDALAY :
2nd February 1921.
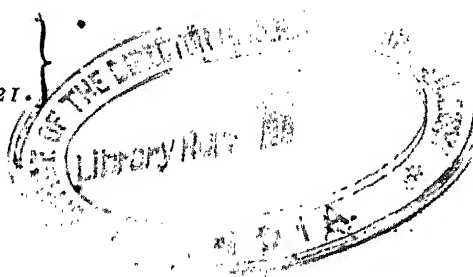
THIS grammar was written at a time when it was urgently needed for schools and colleges, and as a consequence was conceived, written and seen through the press within the short space of a little over three months. Notwithstanding a few errors which had crept in—and which have now been corrected—the favour with which this work was received and reviewed in Europe, exceeded the author's expectations, if indeed he had any. Such favourable criticism it did not find in India; its great defect in the opinion of some Indian gentlemen being two-fold; it does not enough adhere to the very ancient Hindu system of grammatical exposition; this venerable system was, it is readily recognized by every scholar, the most suitable—in fact the only suitable system for the method of imparting knowledge current in the times in which the earliest Sanskrit grammars and, modelled on them, the first Pāli grammars were composed. But, other times, other methods; and I am not alone in thinking that the old Hindu system, whatever its undeniable merits, could not be with success adapted to the clearer, more rapid and rational Western methods of teaching. But the more unpardonable departure from the beaten track is, the author has not thought it necessary constantly to refer to the Sanskrit forms and with them compare and from them deduce the Pāli ones. It must be remembered that this comparative method, however excellent and useful to persons already

acquainted with Sanskrit who desire to take up the study of Pāli, does not answer in a practical manner to the needs of the class of students for whom this book has been written; that is, young students totally ignorant of the first principles of Sanskrit, and who do not, for the most part, in the least intend taking up such study. Moreover, to those who may later on, take up such a course, the close relation between the two languages will become easily apparent.

On page 314, mention is made of "a so-called Nominative Absolute;" it is explained in a Pāli work called the Niruttidīpanī, printed in Rangoon. M. Monier Williams also mentions it in the preface to his Sanskrit Grammar.

Much official and literary work in connection with other duties did not allow me to see this second edition through the press. Professor Maung Tin, of the Rangoon College, has most graciously undertaken this onerous work, and he has read and corrected every single proof. Persons who have had experience in proof-reading, above all of a book of such a character as the present one, will readily understand the magnitude of the service done me by my old pupil, and for which I beg here to thank him most sincerely.

CHAS. DUROISELLE.

MANDALAY :
9th March 1915.

PREFACE.

THIS grammar was written for my pupils in the Rangoon College, to facilitate their work and make the study of the Pāli language easier for them. There is, to my knowledge, no Pāli grammar suited to the requirements of students *who do not know even the elements of Sanskrit,* and to place into their hands grammars such as that of Muller, of Frankfurter and of Minayef, which are intended for Sanskrit dilettanti, would serve rather to puzzle than to help them; moreover, these grammars are not quite complete, consisting merely of the inflections of nouns and verbs. Mr. James Gray's grammar, which was written with the same purpose as the one now presented to the public, has long been out of stock; it had two drawbacks; the Pāli was all in Burmese characters, and it was too elementary to help the student in acquiring a thorough mastery of the language.

It is, I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too, though not quite exhaustive (to make it so would require a special volume) is a novel feature, considering that Syntax has never as yet been treated of, except in one single instance,* and very briefly, and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit; scholars well understand how Pāli forms, thus explained, seem arbi-

trary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have thought it advisable to scatter here and there, in foot-notes or in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would however recommend him to peruse them at a second reading.

Each rule, throughout, is profusely illustrated with examples taken from the Jātakas and from other books, and indigenous Pāli grammars. The paragraphs have been numbered and, to facilitate reference in looking up the rules, they are quoted whenever necessary, to render more easy the study of that part of the grammar which the student is actually reading.

Grammatical discoveries are not to be expected; but scholars will find in the work now issued, a few things which have never before appeared in European grammars of Pāli.

The following indigenous Pāli grammars have been consulted :

> Saddanīti.
> Mahārūpasiddhī.
> Mahārūpasiddhī ṭikā.
> Akhyātapadamālā.
> Moggallāna.
> Kacchāyana.
> Galon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.

RANGOON : 20th December 1906. } CHAS. DUROISELLE.

ABBREVIATIONS.

Masc.	Masculine.
Fem.	Feminine.
Neut.	Neuter.
S., Sansk.	Sanskrit.
P. P. P.	Passive Perfect Participle.
P. P. A.	Perfect Participle Active.
F. P. P.	Future Passive Participle.
Adj.	Adjective.
Nom.	Nominative.
Gen.	Genitive.
Dat.	Dative.
Acc.	Accusative.
Inst.	Instrumentive.
Abl.	Ablative.
Loc.	Locative.

CONTENTS.

A PRACTICAL GRAMMAR

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PĀLI LANGUAGE.

CHAPTER I.

THE ALPHABET.

1. The Pāli Alphabet consist of 41 letters; namely: 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called *Niggahīta.*

2. The vowels are divided into *short* and *long;* the short vowels are: a, i, u,; the long vowels are ā, ī, ū.

3. The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one.

4. The sign of a long vowel is a dash placed over it. Besides the above three long vowels, all short vowels are *prosodically long* that come before a conjunct or double consonant: for instance in, bhikkhu, raṭṭha and puppha, the—i before kkh, the—a, before ṭṭh and the—u, before pph are said to be long.

Long also are a, i, u when followed by ṁ, (*niggahīta*) as in: pupphaṁ, a flower; cakkhuṁ eye; kapiṁ, monkey.

5. The two diphthongs are *e* and *o*, which are always long. They are diphthongs *only grammatically*, because they are supposed to be the product of the meeting and contraction of two vowels (a + i = e; and a + u = o). In reality and practically they are simple vowels.

6. The consonants are divided into: 25 *mutes*, 5 *semi-vowels*, one sibilant and one aspirate (spirant).

The 25 mutes are divided, according to the place of their formation and utterance, into five groups of five letters each.

The following table shows at a glance the classification of all the letters:—

CONSONANTS.

MUTES.

| | SURD. | | SONANTS. | | | SEMI-VOWELS. | | | | |
	Unaspirate.	Aspirate.	Unaspirate.	Aspirate.	Nasals.	Liquids.	Spirant.	Sibilant.	Vowels.
Gutturals	k	kh	g	gh	ṅ		h		a, ā
Palatals	c	ch	j	jh	ñ	y			i, ī
Linguals	ṭ	ṭh	ḍ	ḍh	ṇ	r, ḷ			
Dentals	t	th	d	dh	n	l			
Labials	p	ph	b	bh	m	v		s (surd)	u, ū

ṃ (niggahita)—sonant.

7. ḷ, is now generally considered to be a semi-vowel and it is a *liquid*, a modification of *l*; in palm-leave MSS *l* and ḷ are constantly interchanged. ḷ is not seldom the substitute of ḍ; it is a lingual because it is pronounced as the letters of that class (ṭ, ṭh etc).

8. ṁ or niggahīta, comports, properly speaking no classification; it is merely a nasal breathing found *only* after the *short* vowels; aṁ, iṁ, uṁ.

9. The *Gutturals*, are so called from their being pronounced in the throat;

The *Palatals*, from being uttered by pressing the tongue on the front-palate;

The *Linguals* are formed by bringing the up-turned tip of the tongue in contact with the back of the palate;

The *Dentals* are so called from their being pronounced with the aid of the teeth;

The *Labials* are formed by means of the lips;

The *Nasals* are sounded through the nose;

The *Sibilant* has a hissing sound; and,

The *Spirant* a strong aspirated breathing.

The *Mutes* are so called on account of their not being readily pronounced without the aid of a **vowel**;

Surds are hard, flat, and toneless;

The *Sonants* are soft and uttered with a checked tone;

The *Liquids*, readily combine with other consonants (except, perhaps, ḷ);

The *Aspirates* are pronounced with a strong breathing or *h* sound added to them;

The *Unaspirates* are pronounced naturally, without effort and without the *h sound*.

THE PRONUNCIATION.

THE VOWELS.

10. a is pronounced like *a* in *art*.

ā	,,	,, *a* ,,	*father*.
i	,,	,, *i* ,,	*sin, pin*.
ī	,,	,, *ee* ,,	*been, sheen*.
u	,,	,, *u* ,,	*put, bull*.
ū	,,	,, *oo* ,,	*tool, boon*.
e	,,	,, *a* ,,	*table fate*.
o	,,	,, *o* ,,	*bone, stone*.

THE CONSONANTS.

11. *Remark.*—In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong *h sound;* hence the pronunciation of the unaspirates only is given.

k is pronounced like *k* in *king*.

g	,,	,, *g* ,,	*garden, go*.
ṅ	,,	,, *ng* ,,	*king, bring*.
c	,,	,, *ch* ,,	*church. chip*.
j	,,	,, *j* ,,	*jail, jar*.
ñ	,,	,, *ny* ,,	*banyan*.
t	,,	,, *t* ,,	*table, tack*.

th, it must be borne in mind, is never pronounced like the English—th, in such words as : the, thin, etc. It is merely—t, uttered with an effort.

d is pronounced like *d* in *deed*.

n	,,	,, *n* ,,	*nag*.
p	,,	,, *p* ,,	*part*.

ph, it must be remarked, is simply the aspirate of p, and ought not to be pronounced like *f*. (as in philosophy).

b is pronounced like *b* in book. m, **y**, **r**, l, s, h are pronounced like the corresponding English letters.

v not preceded by a consonant, has the sound of *v*, in *v*ine, *v*ile. But preceded by a consonant, it is sounded like *w* in *w*ind, *w*in; tvā, therefore, is pronounced twā.

ṁ, (*niggahīta*), found always at the end of words, is, in Burma, pronounced like *m* in, jam, ram; in Ceylon, it is given the sound of *ng* in, bring, king.

CONJUNCT CONSONANTS.

12. Two consonants coming together form what is called a *conjunct* or *double-consonant*. For instance, in : *vassa, kattha* and *pandopeti*, the ss, tth, and nd, are conjunct-consonants.

13. Only the letters of a same *vagga* or group (*viz.*, the five divisions of the mutes; gutturals, palatals, etc.) can be brought together to form a conjunct-consonant : the first and second, and the third and fouth only; the fifth letter of each group, that is the *nasal*, can be coupled with any of the other four consonants in *its* group.

CHAPTER II.

SANHDI—(EUPHONY).

14. Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another.

15. Generally these changes occur :

(a) When a word *ending in a vowel* is joined to a word *beginning with a vowel*.

   (b) When a word *ending in a vowel*, is joined
       to another word *beginning with a conso-
       nant*.

   (c) When a word ending in *Niggahīta* (ṁ)
       is followed by a word beginning either
       with a vowel or with a consonant.

16. From the above it will be seen that *sandhi* is of
three kinds.

(I) Vowel-sandhi ; (II) mixed and (III) Nigga-
hīta-sandhi.

Remark—It is not absolutely necessary that the stu-
dent should master thoroughly the rules of Sandhi be-
fore beginning the study of the other chapters ; but
he should read them once carefully, and always refer
to them whenever in the course of his reading he finds
forms and combinations that puzzle him.

I.—Vowel-Sandi.

17. A vowel *before* another vowel is elided.

Examples.

Elision of a, Yassa + indriyāni = Yassindriyāni.
           ajja + uposatho = ajjupposatho.
Elision of ā, Mā + āvuso evarupaṁ akāsi = māvuso
           etc.
           Tadā + utthahi = tadutthahi.
Elision of i, Udadhi + ūmiyo = Udadhūmiyo.
           Aggi + āhito = aggāhito.
Elision of ī, Bhikkhunī + ovādo = Bhikkhunovādo.
           Migī + iva = migiva.
Elision of u, Dhātu + āyatanāni = dhātāyatanāni.
           Dhātu + indriyāni = dhātindriyāni.
Elision of ū, Jambū + ādīni = jambādīni.
           Jambū + irita vātena = jambīrita vātena.

Elision of e, Laddho me + okāso = laddho m'okāso.
Gāthā me + udīritā = Gāthā m'udīritā.

Elision of o, Eso + āvuso āyasmā = es'āvuso āyasmā.

Remarks—When ī is followed by a vowel *it is very seldom elided*: in the expression tuṇhassa, however, we have an example of its elision; tuṇhassa = tuṇhī + assa; tuṇhī ahesuṁ, remains without change.

18. A vowel coming *after* another vowel may, if it is dissimilar, be elided.

EXAMPLES.

(i) Cakkhu + indriyaṁ = Cakkhundriyaṁ.
(ii) Yassa + idāni = Yass'idāni.

19. The *first* vowel having been elided the following vowel may be lengthened.

EXAMPLES.

(i) Tatra + ayaṁ = tatrâyam.
(ii) Sa + atthika = sātthika.
(iii) kiki + iva = kikīva.
(iv) Kamma + upanissayo = kammūpanissayo.

[A short vowel, a, i, u, is lengthened by putting a —(dash) over it.]

20. Sometimes, the *second* vowel having been elided, the preceding vowel is lengthened.

EXAMPLES.

(i) Vi + atimānenti = vītimānenti.
(ii) Kiṁsu + idha vittaṁ = Kiṁsūdha vittaṁ.

21. Generally :

(i) a or ā + i or ī = e.
(ii) a or ā + u or ū = o.

EXAMPLES.

I.—a or ā + i or ī.

    (i) Upa + ikkhati = upekkhati.
    (ii) Jina + īritanayo = jineritanayo.
    (iii) Ava + icca = avecca.
    (iv) Bandhussa + iva = bandhusseva.

Exceptions. (a)—*iti* preceded by *a* becomes āti, as :

    (i) tassa + iti = tassâti.
    (ii) Tissa + iti = Tissâti.

    (b)—*i* may be elided after *a*; as :
        (i) pana + ime = pana'me.
        (ii) tena + ime = tena'me.

    (c)—Sometimes ā + i becomes ī; as ;
        Seyyathā + idaṁ = seyyathīdaṁ.

II.—a or ā + u or ū.

    (i) Canda + udayo = candodayo.
    (ii) na + upeti = nopeti.
    (iii) udaka + ūmi = udakomi.
    (iv) Yathā + udaka = yathodaka.

22. (a) When two vowels of the same organ meet, the result is generally long : that is :

$$a + a = ā; \; a + ā = ā : \; ā + a = ā : \; ā + ā = ā.$$
$$i + i = ī; \; i + ī = ī : \; ī + i = ī : \; ī + ī = ī.$$
$$u + u = ū; \; u + ū = ū, \; ū + u = ū ; \; ū + ū = ū.$$

EXAMPLES.

    (i) ñāṇa + ālokena = ñāṇālokena.
    (ii) demi + iti = demîti.

22. (b) i and u may, before verbs beginning with a vowel, remain unchanged.

EXAMPLES.

(i) gāthāhi ajjhabhāsi.
(ii) adhivāsesi avihaññamāno.
(iii) satthu adāsi.

23. A final vowel may remain unchanged before any other vowel when not followed by -iti, in the following cases :

(a) In nouns in the Vocative case :
Kassappa etaṁ..........

(b) In a word ending in a long vowel, if it does not form a compound with the following word :
Bhagavā uṭṭhāyāsanā.

(c) After particles, vowels remain unchanged.

EXAMPLES.

(i) Atho + anto ca = atho anto ca.
(ii) atha kho + āyasmā = atha kho āyasmā.
(iii) No + atikkamo = no atikkamo.

Remarks.—The particles, called nipāta, are indeclinable; they are rather numerous; the following are a few of them and the most common : atha, atho, yeva, adho, yathā, tathā, tāva, yāva, eva, iva, va, re, are, ca, hi, tu, kacci, kho, khalu, kira, pana, ce, nanu, nūna, nāma, etc., etc.*

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* There are two kinds of indeclinable words : the Nipāta or adverbs and the Upasagga, or prepositions. The prepositions are only 20 in number:

ā, u, ati, pati, pa, pari, ava, parā, adhi, abhi, anu, upa, apa, api, saṁ, vi, ni, nī, su, du (Saddanīti : Catupadavibhāga). All the other indeclinables are, of course, nipāta.

Note.—Final vowels before particles beginning with, a, i, e, as : atha, iva, eva follow the rules of sandhi, as ;—

(i) itthī + iti = itthîti.

(ii) sabbe + eva = sabbe'va.

(iii) so + eva = sveva.

(vi) na + ettha = n'ettha.

(d) *i* and *u* before a verb may remain unchanged : *see,* 22 (b).

25. The vowel *e*, when followed by a *long dissimilar* vowel, and also when followed by a *short dissimilar* vowel *followed* by a conjunct consonant, may be elided.

EXAMPLES.

(i) Me + āsi = m'āsi.

(ii) Sace + assa = sac'assa.

26. After *o*, a vowel is usually elided.

EXAMPLES.

(i) Yo + aham = yo 'ham.

(ii) cattāro + ime = cattāro 'me.

Transformation of *Vowels* into *Semi-vowels*.

27. The vowels *i, u, e, o,* when *followed* by another vowel may be transformed into their semi-vowels.

(i) The semi-vowel of *i* and *e*, is *y.*

(ii) The semi-vowel of *u* and *o*, is *v.*

(IX)

(a)—Final *i*, before a dissimilar vowel is changed to *y.*

(i) vi + ākāsi = vyākāsi.

(ii) vitti + anubhuyyate = vittyanubhuyyate.

(iii) dāsi + aham + dāsyâham.

Remarks.— iti + eva = itveva.

(b)—In such words as : *me*, *te*, *ke*, *ye*, etc. *e* is changed to-*y*; and, if the *a* following *e*, stands before a *single consonant*, it is lengthened to ·*ā*.

EXAMPLES.

(i) me + aham = myâham.
(ii) me + ayam = myâyam.
(iii) te + ayam = tyâyam.
(iv) te + aham = tyâham.
(v) ke + assa = kyassa (34).

Exceptions. (*a*)—Final *e* may be elided before a *long* vowel ; as :
me + āsi = m'āsi.

(*b*) Final *e* may be elided before a *short* vowel followed by a double consonant ; as : sace + assa = sac' assa.

(*c*) Final *e* sometimes elides a following vowel ; as :
(i) te + ime = te 'me.
(ii) sace + ajja = sace 'jja

(*d*) Final *e* + *a* may give *ā*; as :
sace + ayam = sacâyam.

II.

(*a*)—When *u*, is followed by a *dissimilar* vowel, it is changed to *v*.

EXAMPLES.

(i) anu + eti = anveti.
(ii) dhātu + anta = dhātvanta.
(iii) dhātu + attha = dhātvattha.
(iv) bahu + ābādho = bahvābādho.
(v) su + āgatam = svāgatam.
(vi) anu + addhamāsām = anvaddhamāsam.

Exceptions. (*a*)—Final *u* may be elided before a
dissimilar vowel; as :

sametu + āyasmā = samet' āyasmā.

(*b*) Not seldom, *u* + *i* gives *ū*; as :
Sādhu + iti = sādhūti

(*b*) Final *o*, may be changed to *v* before a *dissimi-lar* vowel.

EXAMPLES.

(i) ko + attho = kvattho.
(ii) agamā nu kho + idha = agamā nu
khvidha.
(iii) yato + adhikaraṇaṁ = yatvadhikaraṇam.
(iv) yo + ayaṁ = yvāyaṁ.

Exception. Final *o* before a long vowel or a short
vowel followed by a double consonant is
generally elided; as :

(i) kuto + ettha = kut'ettha.
(ii) tato + uddhaṁ = tat'uddhaṁ.
(iii) tayo + assu = tay'assu.

Remarks 1.—The change of *u* and *o* to *v* occurs chiefly
when *u* or *o* comes after one of the
following consonants : *k, kh, t, th, d, na,
y, s* and *h**

2.—Sometimes, after *i* or *ī*, *y* is inserted be-
fore a word beginning with a vowel, to
avoid a hiatus as :

(i) aggi + āgāre = aggiyāgāre.
(ii) sattamī + atthe = sattamīyatthe.

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* *Saddanīti, part III, Saadhisuttamālā.*

3.—Similarly, to avoid a hiatus, a v is inserted between final u and another vowel; as :

   (i) du + aṅgikaṁ = duvaṅgikaṁ.

   (ii) bhikkhu + āsane = bhikkhuvāsane.

     (See Consonantal Insertions).

CONSONANTAL INSERTIONS.

28 (a) Not seldom, to avoid a hiatus, a consonant is inserted between two vowels.

(b) The consonants thus inserted are : y, v, m, d, n, t, r, l (= $ḷ$) and h.*

(c) Of these, the most frequently used are : d, r, m, y and v.

Remarks.—Some of these consonants are mere revivals from the older language, as in :

       puna + eva = punareva.

Here, the r is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of y, (i) na + imassa = nayimassa.

     ,,   (ii) mā + evaṁ = māyevaṁ.

     ,,   (iii) santi + eva = santiyeva.

     ,, of v, (i) bhū + ādāya = bhūvādāya.

     ,,   (ii) migī bhantā + udikkhati = migī bhantā vudikkhati.

     ,,   (iii) pa + uccati = pāvuccati.

     ,, of m, (i) idha + āhu = idhamāhu.

     ,,   (ii) lahu + essati = lahumessati.

     ,,   (iii) bhāyati + eva = bhāyatimeva.

* Sa danīti gives also, h.

Insertion of *d*,   (i) saki + eva = sakideva.

,,   (ii) tāva + eva = tāvadeva.

,,   (iii) sammā + aññā = sammādaññā.

Remarks.—The insertion of *d*, is constant after the particle *u*, and very frequent after : sakiṁ, kenaci, kiñci, kinniñci, koci, sammā, yāva, tāva, puna ; as well as after the *bases* of pronouns such as : ya, ta, sa, etc.*, as :

u + aggo = udaggo ; u + apādi = udapādi ; kenaci + eva = kenacideva ; yāva + atthaṁ = yāvadatthaṁ ; puna + eva = punadeva ; ta + atthaṁ = tadatthaṁ ; ta + antaro = tadantaro ; eta + atthaṁ = etadatthaṁ.

Insertion of *n*,   (i) ito + āyati = itonāyati.

,,   (ii) ciraṁ + āyati = ciraṁ nāyati or cirannāyati (30)

,,   of *t*,   (i) yasmā + iha = yasmātiha.

,,   (ii) ajja + agge = ajjatagge.

Remarks.—The insertion of *t*, mostly takes place after the words : yāva, tāva, ajja, before iha and agga.

Insertion of *r*,   (i) ni + antaraṁ = nirantaraṁ.

,,   (ii) ni + ojaṁ = nirojaṁ.

,,   (iii) du + atikkamo = duratikkamo.

,,   (iv) du + ājāno = durājāno.

,,   (v) pātu + ahosi = pāturahosi.

,,   (vi) catu + ārakkhā = caturārakkhā.

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* *Mahārūpasiddhi (Sandhi)*. It must, however, be remarked that the *d* is, in most words, a survivance from the older language; Sansk. has invariably preserved it. Thus *u*, of the native Pali grammarians is but the Sansk; ud; so...*ci*...cid, etc.

Remarks 1.—Between tathā eva and yathā eva, *ri* is often inserted; the ā preceding is shortened and the *e* of eva elided :

> tathariva, yathariva.

2.—This consonant *r*, is mostly inserted after the particles : ni, du, pātu, puna, dhi, pāta, catu, and a few others. In most cases it is simply revived.

Insertion of l, = l.
> (i) cha + aṅgaṁ = chalaṅgaṁ.
> (ii) cha + aṁsa = chalaṁsa.

Remarks.—l = l., is generally inserted after : cha (six).

Insertion of *h* (i) su + ujuca = suhujuca.
> (ii) su + uṭṭhitaṁ = suhuṭṭhitaṁ.

II.—Consonantal Sandhi.

29. Consonantal Sandhi occurs when a word *ending* in a vowel is followed by a word *beginning* with a consonant.

30. In the majority of cases, *Consonantal Sandhi* is resorted to, to meet the exigencies of *metres*; but not always.

81. *Before* a consonant, a *long* vowel may be shortened.
> (i) yathā + bhāvī + guṇena = yathabhāviguṇena.
> (ii) yiṭṭhaṁ vā hutaṁ vā loke = yiṭṭhaṁ va hutaṁ va loke.

32. A vowel, *before* a consonant, if short, may be lengthened :
> (i) Evaṁ gāme muni care = evaṁ gāme munī care.
> (ii) du + rakkhaṁ = dūrakkhaṁ.
> (iii) su + rakkhaṁ = sūrakkhaṁ.

33. A consonant *following* a word *or* a particle
ending in a vowel, is generally reduplicated.

EXAMPLES.

(i) idha + pamādo = idhappamādo.

(ii) su + paṭṭhito = suppaṭṭhito.

(iii) vi + payutto = vippayutto.

(iv) a + pativattiyo = appativattiyo.

(v) pa + kamo = pakkamo.

(vi) yathā + kamaṁ = yathakkamaṁ (34).

(vii) anu + gaho = anuggaho.

(viii) vi + jotati = vijjotati.

(ix) kata + ñū = kattaññū·

(x) du + labho = dullabho.

(xi) du + sīlo = dussīlo.

Remarks 1.—v, after a vowel becomes *bb* : as :

(i) ni + vānaṁ = nibbānaṁ.

(ii) ni + vāyati = nibbāyati·

(iii) du + vinicchayo = dubbinicchayo.

2.—Reduplication of the consonants takes
place generally after the prefixes :

u, upa, pari, ati, pa, a, anu, etc.

3.—The constant rule in reduplication is
that an aspirate is reduplicated by an
unaspirate, and an unaspirate by an
unaspirate.

That is to say, an unaspirate is reduplicated by itself.

34. The vowel preceding a conjunct consonant
being prosodically long, the naturally long vowels—*ā,
ī, ū,* are not allowed to stand before a double consonant.

35. When, according to para 33, a consonant is reduplicated *after* a particle ending in a *long vowel*, this vowel is shortened, as :

$$\bar{a} + kamati = akkamati.$$

$$par\bar{a} + kamo = parakkamo.$$

Exceptions.—There are, however, a few exceptions to paras 34, 35. The following are the most common examples :

    (i) na + aññā = nâññā.

    (ii) na + assa = nâssa.

    (iii) na + assu = nâssu.

    (iv) kasmā + assa = kasmâssa.

    (v) tatra + assa = tatrâssa.

    (vi) sa + antevāsiko = sântevāsiko.

    (vii) sa + atthi = sâtthi.

    (viii) vedanā + khandho = vedanâkkhandho, etc.

36. (*a*) Before a consonant, the *o* in : so, eso, may be changed to *a*; as :

    (i) eso dhammo *or* esa dhammo.

    (ii) So muni *or* sa muni.

(*b*) Sometimes, this change occurs even *before a vowel*, thus creating a hiatus, which is allowed to remain :

    so attho *or* sa attho.

(*c*) The same change (of *o* to *a*), occurs also, *but not so frequently*, in : ayo (iron), mano (the mind), tamo (darkness), paro (other), tapo (penance, mortification) and a few others; as :

    ayopattaṁ or ayapattaṁ, etc.

III.—NIGGAHĪTA SANDHI.

37. Niggahīta sandhi takes place when a word *ending* in ṁ (*niggahīta*), is followed by a word beginning with a vowel, or with a consonant.

38. Niggahīta when followed by a consonant, may remain unchanged.

EXAMPLES.

 (i) taṁ dhammaṁ kataṁ
 (ii) taṁ khaṇaṁ.
 (iii) taṁ patto.

39. Niggahīta, followed by a consonant, may be transformed to the *nasal* of the class to which that consonant belongs.

EXAMPLES.

 (i) raṇaṁ + jaho = raṇañjaho.
 (ii) taṇhaṁ + karo = taṇhaṅkaro.
 (iii) saṁ = thito = saṇthito.
 (iv) jutiṁ + dharo = jutindharo.
 (v) saṁ + mato = sammato.
 (vi) evaṁ + kho = evaṅ kho.
 (vii) dhammaṁ + ca = dhammañ ca.
 (viii) taṁ + niccutaṁ = tanniccutaṁ

Remarks.—Before initial *l*, the niggahīta of *saṁ* and *puṁ* is changed to *l*; as :

 (i) saṁ + lakkhaṇā = sallakkhaṇā.
 (ii) paṭi saṁ līno = paṭisallīno.
 (iii) saṁ + lekho = sallekho.
 (iv) puṁ + liṅgaṁ = pulliṅgaṁ.

40. Niggahīta, followed by *e* or *h* is changed to ññ and ñh respectively.

(i) taṁ + eva = tañ ñeva.
(ii) paccantaraṁ + eva = paccantarañ ñeva.
(iii) evaṁ + hi kho = evañ hi kho.
(iv) taṁ + hitassa = tañ hitassa.

41. *y* following niggahīta, becomes assimilated to it, and both together may become *ññ*; as :

(i) saṁ + yuttaṁ = sañ ñuttaṁ.
(ii) saṁ + yogo = saññogo.

Remarks.—Not seldom, no coalescence takes place, and both letters remain unchanged :

saṁyuttaṁ ; saṁyojanaṁ.

42. When preceding *a vowel*, niggahīta becomes *m* ; as :

(i) taṁ + atthaṁ = tam atthaṁ.
(ii) Yaṁ + āhu = yam āhu.
(iii) kiṁ + etaṁ = kim etaṁ.

Remarks.—Rules 39 and 42, are not strictly adhered to, in texts edited in Roman characters; in prose above all, niggahīta is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word sometimes; in poetry, the retention of niggahīta or its change to *m* before a vowel, is regulated by the exigencies of the metres.

43. Sometimes, niggahīta before a vowel, may become *d* :

(i) etaṁ + attho = etadattho.
(ii) etaṁ + eva = etadeva.
(iii) etaṁ + avoca = etadavoca.
(iv) yaṁ + anantaraṁ = yadanantaraṁ.

yaṁ + idaṁ = yadidaṁ.

Remarks.—The change of niggahīta into *d* is more fictitious than real; in most examples, the *d* is simply a survivance.   (see *Insertion of consonants*)..

44. Niggahīta, before a vowel or a consonant may be elided; as :

> (i) tāsaṁ + ahaṁ santike = tāsâhaṁ santike.
> (ii) ariyasaccānaṁ + dassanaṁ = ariyasaccāna-dassanaṁ.
> (iii) etaṁ Buddhānaṁ + sāsanaṁ = etaṁ Buddhānasāsanaṁ.

45. A niggahīta may sometimes be inserted before a vowel or a consonant ;

> (i) ava siro = avaṁsiro.
> (ii) manopubba gamā = manopubbaṅgamā.
> (iii) cakkhu + udapādi = cakkhuṁ udapādi.
> (iv) yāva c' idha bhikkhave = yāvañ c' idha.....

46. After niggahīta, a vowel may be elided ;

> (i) kim + iti = kinti.
> (ii) idaṁ + api = idaṁ pi.
> (iii) cakkaṁ + iva = cakkaṁ va.
> (iv) kaliṁ + idāni = kaliṁ 'dāni *or* kalin dāni.

INTERCHANGE OF LETTERS.

47. Not unfrequently an interchange of letters takes place; as :

> (i) dh becomes h Ex; rudhira = ruhiro.
> (ii) d   ,,   t ,, sugado = sugato.
> (iii) t   ,,   ṭ ,, pahato = pahaṭo.

(iv) t becomes d Ex: gantabba = gandabba.
(v) g ,, k ,, hatthupaga = hatthu-
                                        paka.
(vi) r ,, l ,, paripanno = palipanno.
(vii) y ,, j ,, gavayo = gavajo.
(viii) k ,, y ,, sake pure = saye pure.
(ix) j ,, y ,, nijaṁputtaṁ = niyaṁ
                                        puttaṁ.
(x) t ,, k ,, niyato = niyako.
(xi) k ,, kh ,, nikamati = nikhamati.

SIGNS.

48. As has already been said on page 1, a dash (—)
indicates a long vowel :

 (i) ahaṁ sakkhī ahaṁ sakkhī = I am witness!
 (ii) pajjalantāni pabbatakūṭāni mālāguḷabhāvaṁ
  āpannāni disvā = seeing the blazing moun-
  tain peaks had turned into nosegays..........

49. *Crasis*, the contraction of two syllables into one,
is shown by the circumflex accent (∧); as :

 (i) sādhu hoti, lacchasîti, all right! you'll
  get it.
 (ii) taṁ...gaṇhissāmîti, I'll seize him !

Remarks.—In some texts, crasis is expressed by a
(—) dash, as used for the long vowels.

50. The elision of a vowel is expressed by an
apostrophe (').

 (i) eken'ūno = ekena ūno.
 (ii) idān'eva = idāni eva.
 (iii) pi'ssa = pi assa.
 (iv) tass'ekadivasaṁ = tassa ekadivasaṁ.

CHAPTER III.

ASSIMILATION.

51. The matter included in this chapter should per-haps have come under the head of "*sandhi*," for assimilation is nothing but changes that occur for the sake of euphony.

I have remarked that, although the rules of sandhi, as explained in the preceding chapter, are readily understood and applied by the young students, the laws of assimilation puzzle them not a little, and retard their reading much more than is necessary. The difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight— knowledge of which, the study of Pāli becomes sensibly more difficult.

In the following paragraphs, I shall try and explain as succinctly and as clearly as possible, the rules of assimilation. The student cannot be too much recom-mended to study thoroughly this chapter and to refer to it constantly in the course of his studies.

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series. (*See page 2*).

53. Assimilation is of two kinds : —

(i) The *initial* consonant is assimilated to the *final* consonant of the preceding word. This is called : **Progressive Assimilation.**

(ii) The *final* consonant of the preceding word is assimilated to the *initial* consonant of the word that follows. This is called : **Regressive Assimilation.**

EXAMPLES.

I.—PROGRESSIVE ASSIMILATION.

I. (a) √ lag (to cling) + na = lagna = lagga (clung).

II. (b) budh (to know) + ta = budhta = buddha (known).

It will be remarked that in example (a), the n (dental) has been assimilated to the g which belongs to another series (gutteral).

In (b), the t, becomes d, and assimilates to the preceding dh, both being sounds of the same series (dentals).

II.—REGRESSIVE ASSIMILATION.

I. (a) √ lip (to smear) + ta = lipta = litta (smeared).

II. (b) √ dam (to subdue) + ta = damta = danta (subdued).

In these two examples, p, in (a), is assimilated to initial t and passes to another series of sounds.

In (b), m likewise passing to another series, assimilates itself to t and becomes n:

GENERAL RULES OF ASSIMILATION.

54. Assimilation takes place mostly in the formation of the *Passive Voice*, the *Passive Perfect Participle*, the *base of verbs* of the *third conjugation*, of the *Infinitive*, *Gerund*, the *Potential Passive Participle*, and in the formation of the *Desiderative*; also under the influence of certain suffixes in the derivation of words.

55. In Pāli, Regressive Assimilation is the more common.

56. (*a*) When a *mute* meets with an initial mute (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second.

> (i) sak + ta = sakta = satta.
> (ii) sak + thi = sakthi = satthi.

57. A *guttural* assimilates the following dental :

lag + na = lagna = lagga.
sak + no = sakno = sakko + ti = sakkoti.

58. A *guttural* assimilates a *final* dental :

> (i)   ud + kamāpeti = ukkamāpeti.
> (ii) tad + karo = takkaro.
> (iii) ud + gacchati = uggacchati.

59. A final *palatal** being followed by a *dental* surd or sonant, assimilates it into a *lingual* :

> (i)   √maj + ta = mattha or matta.
> (ii) √pucch + ta = puttha.
> (iii) √icch + ta = ittha.

---

*To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in *h*, because these letters are not primitive letters : the palatals have sprung into existence from the contact of *guttural* consonants with certain vowels; and *h* represents an old *gh* and is the aspirate of *j*; the original gutturals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance : √pucch = puṭh + ta = puttha, but, √muc = muk + ta = mukta = mutta; √bhuj = bhuk |+ ta = bhukta = bhutta; again √maj = maṭ (ṭ = Sank. ṣ) |+ ta = matta. In Sansk., √mṛj + ta = mṛṣta = Pāli: matta.

(a) *j* however sometimes is assimilated to the following *t* :

(iv) √bhuj + ta = bhutta.

(b) *c* also becomes assimilated to *t :*

(v) √muc + ta = mutta.

60. But an *initial* palatal assimilates a final dental in palatal :

ud + cinati = uccinati.
ud + chedī = ucchedī.
ud + jala = ujjala.
ud + jhāyati = ujjhāyati.

61. A final *lingual* assimilates a following *surd dental*, (t) :

√kuṭṭ + ta = kuṭṭha.

62. A final *dental* is assimilated to the following consonant :

(i) ud + gaṇhāti = uggaṇhāti.
(ii) ud + khipati = ukkhipati.
(iii) ud + chindati = ucchindati.
(iv) ud + jhāyati = ujjhāyati.
(v) ud + sāha = ussāha.
(vi) ud + tiṇṇa = uttiṇṇa.
(vii) ud + loketi = ulloketi.

63. When *initial* t, follows a *sonant aspirate*, the as-similation is progressive : the *final sonant* aspirate *loses* its aspiration, the following *t* (surd) becomes sonant, *vis; d,* and taking the aspiration which the final sonant has lost, becomes *dh*.

EXAMPLES.

√ rudh + ta = rudh + da = rud + dha = ruddha.

Remarks.—In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place;

√ labh + ta = lab h + da = lab + dha = laddha.

64. Before an *initial* dental surd, a guttural or a labial surd unaspirate is generally assimilated :

    (i) tap + ta = tapta = tatta.
    (ii) sak + ta = sakta = satta.
    (iii) sak + thi = "akthi = satthi.
    (iv) kam + ta = kamta = kanta.

65. An *initial labial* generally assimilates a preceding dental surd or sonant unaspirate :

    (i) tad + purisa = tappurisa.
    (ii) ud + bhijjati = ubbhijjati.
    (iii) ud + pajjati = uppajjati.
    (iv) ud + majjati = ummajjati.

66. A *final* labial may assimilate an initial nasal :

pāp + no + ti = pāpno + ti = pappoti.

ASSIMILATION OF **NASALS**.

67. Final *m* before *t* is assimilated :

√ gam + tvā = gamtvā = gantvā.

68. The group *sm* is preserved :

tasmiṁ, bhasmā, asmā, usmā.

69. An *initial* nasal assimilates a preceding dental :

    (i) ud + magga = un + magga = ummagga.

Remarks.—Here final *d*, being before a nasal, is first changed to the nasal of its class, that is *n*, and this *n* (dental) is then assimilated to *m* (labial). So for, *gantvā* in 67.

    (i) ud + nadati = unnadati.

    (ii) √ chid + na = chinna.

ASSIMILATION OF Y.

70. Y is regularly assimilated to the *preceding* consonant by Progressive Assimilation.

71. The assimilation of *y* takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns.

    (i) √ gam + ya = gamya = gamma.
    (ii) √ pac + ya = pacya = pacca.
    (iii) √ mad + ya = madya = majja.
    (iv) √ bhaṇ + ya = bhaṇya = bhañña.
    (v) √ div + ya = divya = dibba.
    (vi) √ khād + ya = khādya = khajja (34).
    (vii) √ khan + ya = khanya = khañña.

72. This rule holds good also in the middle of a compound word: final *i* having become *y* by Rule 27 (1) (*a*), is assimilated to the preceding consonant, and the following word is joined on to form a compound:

EXAMPLES.

    (i) pali* + aṅko = paly aṅko = pallaṅko.
    (ii) vipali* + āso = vipaly āso = vipallāso.
    (iii) vipali + atthaṁ = vipaly atthaṁ = vipallat-
        thaṁ.

---

*The preposition *pari*, is not seldom changed into *pali*.

(iv) api + ekacce = apy ekacce = appekacce.

(v) api + ekadā = apy ekadā = appekadā.

(vi) abhi + uggacchati = abhy uggacchati = abb-
huggacchati.

(vii) abhi + okiraṇaṁ = abhy okiraṇaṁ = abbhokira-
ṇaṁ.

(viii) abhi + añjanaṁ = abhy añjanaṁ = abbhañja-
naṁ.

(ix) āni + āyo = āny āyo = aññāyo (34, 35).

73. By far the most common changes occurring
through the assimilation of y (final *as in the above*
examples) or of y (initial *as in 71*), take place when
the dental surd unaspirate *t* or the dental sonant aspi-
rate or unaspirate *d, dh* precedes. To state the rule
shortly :

74. (i) *final* ti + any dissimilar vowel becomes cc +;
that vowel.

(ii) „ dhi +   „   „   „   jjh +;
that vowel.

(iii) „ di +;   „   „   „   . jj +;
that vowel.

(iv) „ t + y = cc.

(v) „ d + y = jj.

(vi) „ dh + y = jjh.

EXAMPLES.

(i) ati + antaṁ = āty antaṁ = accantaṁ.

(ii) pati + ayo = paty ayo = paccayo.

(iii) pati + eti = paty eti = pacceti.

(iv) iti + assa = ity assa = iccassa.

(v) iti + ādi = ity ādi = iccādi.

(vi) jāti + andho = jāty andho = jaccandho (34,35).

(vii) adhi + āgamo = adhy āgamo = ajjhāgamo.

(viii) adhi + ogāhitvā = adhy ogāhitvā = ajjhogāhi-
tvā.

(ix) adhi + upagato = adhy upagato = ajjhupaga-
to.

(x) adhi + eti = adhy eti = ajjheti.

(xi) nadī + ā = nady ā = najjā.

(xii) yadi + evaṁ = yady evaṁ = yajjevaṁ.

(xiii) sat + ya = satya = sacca.

(xiv) paṇḍita + ya = paṇḍitya = paṇḍicca.

(xv) √ mad + ya = madya = majja.

(xvi) √ vad + ya = vadya = vajja.

(xvii) √ rudh + ya = rudhya = rujjha.

75. Final *th* + y = cch ; as :

tath + ya = tathya = taccha.

76. A final *sibilant* may assimilate a following *y* :

(i) √ pas + ya = pasya = passa.

(ii) √ dis + ya = disya = dissa.

77. *v* + y = becomes—*bb* :

√ div + ya = divya = dibba.

√ siv + ya = sivya = sibba.

Remarks.—At the *beginning* of a word, however, the *y* (the semi-vowel of *i*) is retained, and *v* is changed to *b* :

(i) vi + ākaraṇaṁ = vyākaraṇaṁ = byākaraṇaṁ.

(ii) vi + añjanaṁ = vyañjanaṁ = byañjanaṁ.

78. When *y* follows *h*, *metathesis** takes place :

(i) √ sah + ya = sahya, and by metathesis = sayha.

(ii) √ guh + ya = guhya = guyha.

---

* Metathesis is the transposition of letters.

79. Initial *y*, may assimilate a final dental, non-nasal :

> ud + yuñjati = uyyuñjati.
> ud + yāti = uyyāti.
> ud + yāna = uyyāna.

ASSIMILATION OF R.

80. Final *r* is often assimilated to a following mute, as :

  (i) √ kar + tabba = kattabba.
  (ii) √ kar + tā = kattā.
  (iii) √ kar + ya = kayya
  (iv) √ dhar + ma = dhamma

81. Very often too, final *r* is dropped :

  (i) √ mar + ta = mata.
  (ii) √ kar + ta = kata.

82. Sometimes, *r* having been dropped, the vowel *a* before it, is lengthened :

  (i) √ kar + tabba = kātabba.
  (ii) √ kar + tum = kātum.

83. *r* followed by *n*, lingualizes the *n*, and then becomes assimilated to it :

> √ car + na = carṇa = ciṇṇa.

The student will understand the insertion of *i* when reading the chapter on Passive Perfect Participles.

84. Final *r* may be assimilated to a following *l* :

> dur (= du) + labho = dullabho.

ASSIMILATION OF S.

85. *s* (or sa) is assimilated by the preceding consonant, having first been transformed into a *guttural* or a *palatal*.

86. Final *j* + sa = kkha :
    (i) titij + sa = titikkha.
    (ii) bubhuj + sa = bubhukkha.

87. Final *p* + sa = ccha :
    jigup + sa = jiguccha.

88. Final *t* + sa = ccha :
    tikit + sa = tikiccha.

89. Final *s* + sa = ccha :
    jighas + sa = jighaccha.

90. Final *s* assimilates a following *y*.
    √ nas + ya = nassa.   (Cf. 76).

91. But sometimes the combination remains unchanged.   alasa + ya = ālasya.

92. Final *s*, assimilates an initial *t* into a lingual :
    (i) √ kas + ta = kaṭṭha.
    (ii) √ kilis + ta = kiliṭṭha.
    (iii) √ das + ta = daṭṭha.

93. Initial *s* assimilates a preceding dental :
    (i) √ ud (or ut) + sāha = ussāha.
    (ii) √ ud (or ut) + suka = ussuka.

94. Pretty often, *s* + *t* = tt :
    √ jhas + ta = jhatta.

95. Sometimes too, $s + t =$ tth :

  √ vas + ta = vuttha.

ASSIMILATION OF H.

96. Initial h sometimes is changed to the *mute aspirate* of the class of the preceding final consonant :

  (i) ud + harati = uddharati :

  (ii) ud + harana = uddharana.

  (iit) ud + hata (√han) = uddhata.

97. When final h is followed by a nasal, the group generally undergoes metathesis (*see* 78, note).

  √ gah + na = ganha.

98. Metathesis also occurs in the groups hy and hv.

  (i) mahyam becomes mayham.

  (ii) oruh + ya becomes oruyha.

  (iii) jihvā becomes jivhā.

Remarks.—Very seldom, h is assimilated to the following y, leh + ya = leyya.

99. h is sometimes changed to gh; (*) principally in the root han, to kill.

  hanati, to kill, *or* ghateti, to kill.

  ghaññā, killing, from √ han (han *or* ghan + ya = ghaññā)

  ghammati, to go = hammati, to go.

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* It must be remembered that h is the aspirate of j, since it now represents an ancient gh (59, note) and therefore, in euphony, it is treated exactly as j, that is to say, when final it becomes sometimes k and sometimes t. The above rules, which may seem arbitrary are familiar to the Sanskritist.

100. Final $h + t$ becomes generally *ddha*:

    √duh + ta = duddha.

101. Sometimes also $h + t =$ ḍh.

    √ lih + tum = leḍhum.

(For the change of i to e see "Strengthening.")

102. It has been said above (7) that l is very often interchangeable with ḍ; when the ḍ is aspirate, *viz.*, ḍh, its substitute also becomes aspirate, *viz.*, ḷh.

Now, according to para. 101, we have seen that h + t becomes *dh*; for this ḍh may be substituted *ḷh,* so that we have the following forms :

    √muh + ta = mūḍha = mūḷha.

    √ruh + ta = rūḍha = rūḷha.

CHAPTER IV.

(a) STRENGTHENING PROCESS.

103. Strengthening is the process of changing a vowel sound into another vowel sound.

104. The vowels which undergo *strengthening* are : a, i, ī, u and ū.

105. Thus, a being strengthened, becomes ā

i	,,	,,	,,	e
ī	,,	,,	,,	e
u	,,;	,,;	,,	o
ū	,,	,,	,,	o

106. The *result* thus obtained is also called *guṇa* (quality).

107. Therefore, the guṇa of *a*   is ā
      ,,   ,,   ,,   ,, i and ī is e.
      ,,   ,,   ,,   ,, u and ū is o.

108. Further, as we already know (by rules 27 (i) *a* 27 (ii) *b*), final *e* and *o* when followed by a vowel may be changed into their semi-vowel + that vowel.

109. The following table of these very useful changes should be borne in mind :—

Simple vowel.	Strengthening or guṇa.	Vowel and semi-vowel.
a	ā	(none)
i, ī	e	ay
u, ū	o	av

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals* and in the derivation of words under the influence of certain suffixes.

Remarks.—In the derivation of Primary and Secondary Nouns (*see Derivation*), it will simplify matters to assume at once that :

> i or ī + a = aya.
> u or ū + a = ava.
> e + a = aya.
> o + a = ava.

* *See* **Chapter on Verbs.**

(b) METATHESIS.

111. Examples of metathesis have already (78) been given.

112. Metathesis is the transposition of letters or of syllables in a word; the following are further instances of this transposition:

> (i) pariyudāhāsi becomes payîrudāhāsi.
> (ii) ariya   ,,   ayira.
> (iii) kariyā   ,,   kayirā.
> (iv) masaka   ,,   makasa.
> (v) rasmi   ,,   raṁsi.
> (vi) na abhineyya ,,   anabhineyya.
> (vii) cilimikā   ,,   cimilikā.

(c) EPENTHESIS.

113. Epenthesis is the insertion of a letter in the middle of a word.

114. Epenthesis is resorted to mostly to avoid a hiatus, of the collocation of consonants of different organs.

EXAMPLES.

klesa	becomes	kilesa.
ācārya	,,	ācāriya.
tiaṅgula	,,	tivaṅgula.
hyo	,,	hīyo or hiyyo.
arhati	,,	arahati.
barhisa	,,	barihisa.
hrada	,,	harada.
srī	,,	sirī.
hrī	,,	hirī
plavati	,,	pilavati

etc.

(d) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped.

EXAMPLES.

     (i) abhiññāya sacchikatvā, becomes, abhiññā sacchikatva.

     (ii) Jambudīpaṁ avekkhanto addasa, becomes, Jambudīpaṁ avekkhanto addā.

     (iii) dasasahassī, becomes, dasahassī.

     (iv) chadaṅgula, becomes, chaṅgula.

CHAPTER V.

DECLENSION.

116. (a) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show, *case, gender* and *number*.

(b) The *stem* or *base* of a noun is that noun as it stands, before any suffix has been added to it.

(c) Pāli has three genders: the masculine, the feminine and the neuter.

(d) Pāli does not strictly follow the natural division of male, female, etc., in assigning gender to nouns; many nouns which are masculine in English are feminine or neuter in Pāli and *vice-versa*; a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli. This is called *grammatical gender*.

(e) There are two numbers: the singular and the plural.

(f) There are eight cases:

     (1) *Nominative*, shewing the *subject* of the sentence.

     (2) *Genitive*, shewing possession (*of, 's*).

(3) *Dative*, shewing the object or person *to* or *for* whom something is given or done.

(4) *Accusative*, this is the *object* of the sentence.

(5) *Instrumentive*, shews the object or person *with* or *by* whom something is performed.

(6) *Ablative*, generally shewing separation, expressed by *from*.

(7) *Locative*, shewing place (*in*, *on*, *at*, *upon*, etc.)

(8) *Vocative*, used in addressing persons.

Remarks.—The student will find fuller explanations of the uses of the cases in the chapter on Syntax.

117. The declension of nouns is divided into two great divisions :

(a) *Vowel-declension*, comprising all the stems that end in a vowel.

(b) *Consonantal-declension*, in which are included all the stems ending in a consonant.

(c) Vowel-declension is generally, for the sake of clearness, divided again into three classes :

(i) the declension of stems ending in, a or, ā ;

(ii) the declension of stems ending in, i or, ī ;

(iii) the declension of stems ending in, u or, ū.

118. (a) Native grammarians give the following as the regular case-endings or suffixes for all nouns :

Singular.		Plural.	
Nom.	s.	Nom.	yo.
Gen.	ssa.	Gen.	naṁ.
Dat.	ssa.	Dat.	naṁ.
Acc.	aṁ.	Acc.	yo.
Ins.	ā.	Ins.	hi.
Abl.	smā.	Abl.	hi.
Loc.	smiṁ.	Loc.	su.
Voc.	(like the stem of *Nom.*)	Voc. (like the *Nom.*)	

(b) Most of the above suffixes are theoretical only; in practice they differ considerably according to gender and case.

The actual suffixes will be given with each declension.

VOWEL DECLENSION.

Declension of *stems* ending in **a** (*short*).

119. (a) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions.

(b) Nouns ending in *a*, are all masculine or neuter.

120. The following are the *suffixes* of masculine nouns the stem of which ends in *a* :

Singular.		*Plural.*	
Nom.	o.	Nom.	ā, āse.
Gen.	ssa.	Gen.	naṁ.
Dat.	{ ssa. āya.	Dat.	naṁ.
Acc.	ṁ.	Acc.	e.
Ins.	ina.	Ins.	ehi, ebhi.
Abl.	ā, smā, mhā, to.	Abl.	ehi, ebhi.
Loc.	i, smiṁ, mhi.	Loc.	su.
Voc.	(like the stem) and ā	Voc.	a.

121. These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel; in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative. He should remember that a systematic study from the start will ensure thoroughness and eventually save him a great deal of labour and time.

122. DECLENSION OF **DEVA**—GOD, ANGEL.

	Singular.	*Plural.*
Nom.	devo, a god	devā, gods
Gen.	devassa, a god's, of a god	devānaṁ, gods', of gods
Dat.	devassa, to *or* for a god devāya	devānaṁ, to *or* for gods
Acc.	devaṁ, a god	deve, gods
Ins.	devena, by, with *or* on account of, a god	devehi, devebhi, by, with *or* on account of, gods
Abl.	devā, from a god devasmā, from a god devamhā, from a god devato, from a god	devehi, devebhi, from gods
Loc.	deve, in, on *or* upon a god devasmiṁ, on *or* upon a god devamhi, on *or* upon a god	devesu, in, on *or* upon gods
Voc.	deva, devā, O god!	devā, O gods!

Exercise.

Decline like deva (masc.)

nara, man	mātaṅga, elephant
byaggha, tiger	sīha, lion
miga, deer	orodha, a seraglio
gandhabba, musician	dhamma, doctrine, right
kacchapa, tortoise	putta, son
satta, being	kŭpa, a mast
suṁsumāra, crocodile	makara, a sea-monster

Remarks. (*a*) The true *Dat. sing.* in, *āya* has now generally been displaced by the suffix of the *Gen. ssa;* the Dat. *āya* is almost equal to an *Infinitive* and mostly denotes intention.

(*b*) *smā* and *mhā* of the *Abl.* and *smiṁ* and *mhi* of the *Loc.* have been borrowed from the *pronominal declension* (see Declension of Pronouns).

(*c*) *so* is sometimes used also as an *Abl. sing.* suffix, as: vaggaso, by groups; bhāgaso, by share.

(*d*) *sā* is also found as an *Ins. sing.* suffix, as: balasā, by force, forcibly; talasā, with the sole of the foot.

(*e*) The *Nom. plur.* in *āse*, very scarce, corresponds to the *Vedic* Nom. plur.

(*f*) *ebhi*, of the *Ins.* and *Abl.* plural, is mostly used in poetry, and probably comes from the Vedic *ebhis.*

(*g*) Before o, *Nom. sing.*, ehi, ebhi, *Ins. and Abl. plur.* and e, *Acc. plur.* final *a* of the stem is dropped:

> deva + o = dev + o = devo.
> deva + ehi = dev + ehi = devehi.

(*h*) Before *su*, *Loc. plur.*, final *a* of stem is changed to *e*.

(*i*) In the *Dat.*, *Ins.*, *Abl.* and *Loc. sing.*; and in *Nom.* and *Voc. plur.*, the usual rules of sandhi are regularly followed:

Singular.

Ins.	deva + ina = devena	(21, 1)
Dat.	deva + āya = devāya	(22)
Loc.	deva + i = deve	(21, 1)
Abl.	deva + ā = devā	(22)

Plural.

Nom.	deva + a = devā	(*ibid*)
	deva + āse = devāse	(,,)
Voc.	devā + a = devā	(,,)

(*j*) Before *naṁ.*, *Gen. and Dat. plur.*, final *a* of the stem is lengthened.

deva + naṁ = devā + naṁ = devānaṁ.

123. Neuter nouns in a (short).

SUFFIXES.

	Singular.		Plural.
Nom.	ṁ	Nom.	ni, a
Gen.	ssa	Gen.	naṁ
Dat.	ssa, āya.	Dat.	naṁ
Acc.	ṁ	Acc.	ni, e
Ins.	ina	Ins.	ehi, ebhi
Abl.	ā, smā mhā, to	Abl.	ehi, ebhi
Loc.	i, smiṁ, mhi	Loc.	su
Voc.	(like the stem)	Voc.	ni, a

124.   DECLENSION OF **RŪPA** (NEUTER) FORM.

	Singular.		*Plural.*
Nom.	rūpaṁ	Nom.	rūpāni, rūpā
Gen.	rūpassa	Gen.	rūpānaṁ
Dat.	rūpassa, rūpāya	Dat.	rūpānaṁ
Acc.	rūpaṁ	Acc.	rūpāni, rupe
Ins.	rūpena	Ins.	rūpehi, rūpebhi
Abl.	rūpā	Abl.	rūpehi
	rūpasmā		rūpebhi
	rūpamhā		
	rupato		
Loc.	rūpe	Loc.	rūpesu
	rūpasmiṁ		
	rūpamhi		
Voc.	rūpa	Voc.	rūpāni, rūpā.

Remarks.—(*a*) **Ni** is essentially the distinctive sign of Neuter nouns in the *Nom., Acc.* and *Voc. plur.* in all declensions.

(*a*) The final vowel of the stem is lengthened before *ni.*

EXERCISE.

Decline like rūpa.

citta, mind	sota, ear
mūla, root, price	veḷuriya, coral
upaṭṭhāna, service	ahata, cloth (new)
jala, water	osāna, end
loṇa, salt	savana, hearing
vajira, diamond	sāṭaka, garment
vāta, wind	pesana, despatch, sending
yotta, rope	paṭṭana, a sea port
yuddha, fight	paṇṇa, leaf

Remarks. (*a*) It will be noticed that neuter nouns in *a* differ from the masculine in *a*, in the *Nom. sing.* and in the *Nom., Acc.* and *Voc. plur.*; all the other cases are identical.

(*b*) In the *plur.* the *Nom., Acc.* and *Voc.* have the same form.

(*c*) The form in *āni*, of the *Nom., Acc.* and *Voc. plur.* is the most common.

125. Declension of nouns in **ā** (long).

All nouns ending in ā are feminine.

126.   SUFFIXES.

Singular.		*Plural.*
Nom.	—	ā, yo
Gen.	āya	naṁ
Dat.	āya	naṁ
Aoc.	iṁ	ā, yo
In s.	āya	hi, bhi
Abl.	āya, to	hi, bhi
Loc.	āyaṁ, āya	su
Voc.	e	ā, yo

127.   DECLENSION OF **KAÑÑĀ** (FEM.) A VIRGIN.

Singular.		*Plural.*
Nom.	kaññā	kaññā, kaññāyo
Gen.	kaññāya	kaññānaṁ
Dat.	kaññāya	kaññānaṁ
Acc.	kaññaṁ	kaññā, kaññāyo

Singular.		*Plural.*
Ins.	kaññāya	kaññāhi, kaññābhi
Abl.	kaññāya, kaññato	kaññāhi, kaññābhi
Loc.	kaññāyaṁ, kaññāya	kaññāsu
Voc.	kaññā, kaññe	kaññā, kaññāyo

Remarks. (*a*) Before *to* of the *Abl. sing.*, the final vowel, if long, is shortened. So also before *ṁ* of *Acc. sing.*

(*b*) The following words, all meaning *mother,* have two forms in the *Voc. sing* :

ammā, ambā, annā, tātā.

Voc. Sing. $\begin{cases} \text{ammā, ambā, annā, tātā.} \\ \text{amma, amba, anna, tāta,} \end{cases}$

(*c*) In the *Acc. sing.* final ā is shortened.

EXERCISE.

Decline like kaññā:

saddhā, faith	medhā, intelligence
vijjā, science	paññā, wisdom
taṇhā, lust, thirst	mettā, love
icchā, desire	bhikkhā, begged-food
gāthā, stanza	mālā, garland
khiḍḍā, play, sport	pūjā, honour
senā, army	chāyā, shadow
nāvā, boat	pipāsā, thirst
gīvā, throat	velā, time

128. It has been said above (125) that all nouns ending in *ā* are feminine; but there are a very few examples of masculine nouns ending in ā. We give below their declension.

Masculine nouns in ā (long.)

DECLENSION OF SĀ—DOG.

	Singular.	*Plural.*
Nom.	sā	sā
Gen.	sassa	sānaṁ
Dat.	sassa, sāya	sānaṁ
Acc.	saṁ	sāne
Ins.	sena	sāhi, sābhi
Abl.	sā, sasmā, samhā	sāhi, sābhi
Loc.	se, sasmiṁ, samhi	sāsu
Voc.	sa	sā

Remarks. (*a*) the declension above given is according to the *Rūpasiddhi.*

(*b*) The declension given in the *Saddaniti* differs slightly :

	Singular.	*Plural.*
Nom.	sā	sā, sāno
Gen.	sassa	sānaṁ
Dat.	sassa	sānaṁ

Singular.		*Plural.*
Acc.	sānaṁ	sāne
Ins.	sānā	sānehi, sānebhi
Abl.	sānā	sānehi, sānebhi
Loc.	sāne	sānesu
Voc.	sa	sā, sāno

The following are declined like **sā**:

Paccakkhadhammā, one to whom the Doctrine is evident.

Gaṇḍīvandhavā, Arjuna.

mā, the moon.　　　rahā,* sin.

Remarks. Masculine nouns in ā belong to the Consonantal declension, but native grammarians consider them as stems ending in a vowel.

129. Declension of nouns in i (short).

Nouns the stem of which ends in **i** are Masculine, Feminine, and Neuter. They do not form a very numerous class.

Masculine nouns in i.

130　　　　　　　　　SUFFIXES.

Singular.		*Plural.*
Nom.	—	ī, yo
Gen.	ssa, no	naṁ
Dat.	ssa, no	naṁ

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* Niruttidīpanī, a scholium on Moggallānavyākaraṇa, a grammar held in high esteem in Ceylon and Burma.

	Singular.	*Plural.*
Acc.	ṁ	ī, **yo**
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṁ, mhi	su
Voc.	—	ī, yo

131. DECLENSION OF **KAPI** (MASC.)—MONKEY.

	Singular.	*Plural.*
Nom.	kapi	kapī, kapayo
Gen.	kapissa, kapino	kapīnaṁ
Dat.	kapissa, kapino	kapīnaṁ
Acc.	kapiṁ	kapī, kapayo
Ins.	kapinā	kapīhi, kapībhi
Abl.	kapinā, kapismā, kapimhā	kapīhi, kapībhi
Loc.	kapismiṁ, kapimhi	kapīsu
Voc.	kapi	kapī, kapayo

Remarks. (*a*) The *Nom.* and *Voc. sing.* are like the stem.

(*b*) In the *Nom.*, *Acc.* and *Voc. plur*, final *i* is changed to *a* before suffix *yo*.

(*c*) However, final *i* is sometimes preserved before *yo*, so that we also have the form **kapiyo** (rare).

(d) In the plural, before suffixes : *naṁ, hi, bhi,* *su* final *i* is lengthened.

(e) Some rare and old forms are sometimes found :

(i) *Gen. sing.* ending in—*e*, as : mune

(ii) *Loc. sing.*   ,,   in—*o*, as : ādo, and also

(iii)   ,,   ,,   in—*e*, as : gire

(iv) *Ins. sing.*   ,,   in—*ena*, as : raṁsena

(v) *Nom. plur.*   ,,   in—*no*, as : saramatino

(f) Not seldom, the stem itself is used for almost all the cases in the *singular*.

EXERCISE.

Words declined like kapi (masc.)

aggi, fire	kali, sin
sandhi, union	nidhi, a depository
sārathi, a charioteer	yati, a monk
añjali, salutation	ari, an enemy
bondi, body	giri, a mountain
ūmi, a wave	bali, oblation
senāpati, a general	gahapati, householder

Feminine nouns in i (short).

132.   SUFFIXES.

Singular.		*Plural.*
Nom.	—	ī, yo
Gen.	ā	naṁ
Dat.	ā	naṁ
Acc.	ṁ	ī, yo

Singular.		*Plural.*
Ins.	ā	hi, bhi
Abl.	ā	hi, bhi
Loc.	ā, aṁ	su
Voc.	—	ī, yo

133. (a) DECLENSION OF **RATTI** (FEM.)—NIGHT.

	Singular.	*Plural.*
Nom.	ratti	rattī, rattiyo, ratyo
Gen.	rattiyā, ratyā	rattīnaṁ
Dat.	rattiyā, ratyā	rattīnaṁ
Acc.	rattiṁ.	rattī, rattiyo, ratyo
Ins.	rattiyā, ratyā	rattīhi, rattībhi
Abl.	rattiyā, ratyā	rattīhi, rattībhi
Loc.	rattiyā, ratyā rattiyaṁ, ratyaṁ	rattīsu
Voc.	ratti.	rattī, rattiyo, ratyo

Remarks. (a) There is an ancient *Loc. sing.* in *o*: ratto.

(b) An *Abl. sing* in *to*, is also found : rattito.

(c) In the *Gen., Dat., Ins., Abl.* and *Loc. sing.* a *y* is inserted between the stem and the suffix ā to avoid a hiatus. (See 27 (ii) Remark 2, p. 12); so also in the *Loc. sing.* before aṁ.

(d) Before ā, of the same cases, final *i* of the stem may become *y* by rule 27 (i), *a* ; and as in Pāli there can be no group of three consonants* one *t* is dropped. Hence we get :

ratti + ā = rattyā = ratyā.

(e) Before suffixes, *nam, hi, bhi, su* of the plural, the *i* of the stem is lengthened.

(b) DECLENSION OF **JĀTI** (FEM.)—BIRTH.

	Singular.	*Plural.*
Nom.	jāti	jātī, jātiyo, jatyo, jacco
Gen	jātiyā, jatyā, jaccā	jātīnaṁ
Dat.	jātiyā, jatyā, jaccā	jātīnaṁ
Acc.	jātiṁ	jātī, jātiyo, jatyo, jacco
Ins.	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Abl.	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Loc.	jātiyā, jatyā, jaccā jātiyaṁ, jatyam, jaccaṁ,	jātīsu
Voc.	jāti	jātī, jātiyo, jatyo, jacco

Remarks. (a) For the forms, jaccā and jaccaṁ see rule 74.

(b) Jacco is obtained by the assimilation of y after the elision of final *i* (71, 74).

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*Except *ntr*, as in antra, etc.

(c) It will be remarked that, whereas in Masc. nouns
in *i* the *i* of the stem is changed to *a* before *yo*; in
Fem. nouns it is retained.

EXERCISE.

Nouns declined like ratti (fem).

bhūmi, earth	keḷi, amusement
satti, ability	nandi, joy
patti, attainment	mati, understanding
tuṭṭhi, satisfaction	mutti, deliverance
āsatti, attachment	vuddhi, increase
dhūli, dust	ruci, splendour
tanti, a string	chavi, the skin
gati, going, rebirth	cuti, disappearance
sati, recollection	diṭṭhi, sight, belief

Neuter Nouns in i (short).

134   SUFFIXES.

	Singular.	*Plural.*
Nom.	—	ni, ī
Gen.	ssa, no	naṁ
Dat.	ssa, no	naṁ
Acc.	ṁ	ni, ī
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṁ, mhi	su
Voc.	—	ni, ī

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DECLENSION OF **VĀRI** (NEUT.)—WATER.

	Singular.	*Plural.*
Nom.	vāri	vārīni, vārī
Gem.	vārissa, vārino	vārīnaṁ
Dat.	vārissa, vārino	vārīnaṁ
Acc.	vāriṁ	vārīni, vārī
Ins.	vārinā	vārīhi, vārībhi
Abl.	vārinā, vārismā vārmihā	vārīhi, vārībhi
Loc.	vārismiṁ, vārimhi	vārīsu
Voc.	vāri .	vārīni, vārī

Remarks. (a) There is also found a *Nom. sing.* in ṁ like the *Acc.*, as aṭṭhiṁ, bone; akkhiṁ eye, etc.

(b) As usual, final *i* is lengthened before *ni, naṁ, hi, bhi* and *su* in the plural.

EXERCISE.

Decline like vāri (neut).

aṭṭhi, bone	satthi, the thigh
akkhi, eye	dadhi, milk curds
sappi, ghee	acchi, eye
chadi, roof	rūpi, silver

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135 Declensions of Nouns in ī (long.)

There are *no* Neuter nouns ending in ī (long).

Masculine Nouns in ī (long).

136 SUFFIXES.

	Singular.	*Plural.*
Nom.	ī	ī, no
Gen.	ssa, no	naṁ
Dat.	ssa, no	naṁ
Acc.	ṁ, naṁ	ī, no
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṁ, mhi	su
Voc.	ī	ī, no

DECLENSION OF DAṆḌĪ (MASC.)—MENDICANT.

	Singular.	*Plural.*
Nom.	daṇḍī	daṇḍī, daṇḍino
Gen.	daṇḍissa, daṇḍino	daṇḍīnaṁ
Dat.	daṇḍissa, daṇḍino	daṇḍīnaṁ
Acc.	daṇḍiṁ, daṇḍinaṁ	daṇḍī, daṇḍino
Ins.	daṇḍinā	daṇḍīhi, daṇḍībhi
Abl.	daṇḍinā, daṇḍismā	daṇḍīhi, daṇḍībhi
Loc.	daṇḍismiṁ, daṇḍimhi	daṇḍīsu
Voc.	daṇḍī	daṇḍī, daṇḍino

Remarks. (*a*) A *Nom. sing.* in *i* (short) is sometimes met with : daṇḍi.

(*b*) *Voc. sing.* in *ni* is also found: daṇḍini.

(*c*) Note that in all the oblique cases of the singular the final *i* of the stem is shortened before the suffixes.

(*d*) In the *Nom. plur.* a rare form in *yo* is found formed on the analogy of *Masc.* in *i* (short); as daṇḍiyo.

(e) An *Acc. plur.* in *ye* is occasionally met with : daṇḍiye.

(f) It should be noticed that before *no* of the *Nom., Acc.* and *Voc. plur., ī* of the base is shortened.

(g) An *Acc. sing.* in *aṁ* with the semi-vowel *y* developed before it is met with : daṇḍiyaṁ.

(h) An *Abl. sing.* in *to* is found pretty frequently : daṇḍito.

EXERCISE.

Decline like daṇḍī (masc.).

sāmī, lord.	senānī, a general.
kapaṇī, pauper.	sakkhī, a witness,
mantī, minister.	yoddhī, warrior.

137. Most Masc. nouns in *ī* are not pure substantives, they are adjectives used substantively; their true stem is in *in*, the Nom. sing. being *ī*. The true stem of daṇḍī therefore is daṇḍin. Properly, all these words belong to the consonantal declension.

Feminine Nouns in ī (long.)

138.   **SUFFIXES.**

Singular.		*Plural.*
Nom.	ī	ī, yo
Gen.	ā	naṁ
Dat.	ā	naṁ
Acc.	ṁ	ī, yo
Ins.	ā	hi, bhi
Abl.	ā	hi, bhi
Loc.	a, aṁ	su
Voc.	ī	ī, yo

139. DECLENSION OF **NADĪ** (fem.)—RIVER.

Singular.		*Plural.*
Nom.	nadī	nadī, nadiyo, najjo
Gen.	nadiyā, nadyā, najjā	nadīnaṁ
Dat.	nadiyā, nadyā, najjā	nadīnaṁ
Acc.	nadiṁ	nadī, nadiyo, najjo
Ins.	nadiyā, nadyā, najjā	nadīhi, nadībhi
Abl.	nadiyā, nadyā, najjā	nadīhi, nadībhi
Loc.	nadiyā, nadyā, najjā nadiyaṁ, nadyaṁ najjaṁ	nadīsu
Voc.	nadī	nadī, nadiyo, najjo

Remarks. (a) There is a *Gen. plur.* in *ānaṁ*, nadīyānaṁ.

(b) In all the oblique cases of the sing., final *ī* of the base is shortened; also before *yo* in the plural.

(c) For insertion of *y* before suffixes beginning with a vowel, see 27, Remark 2, p. 12.

(d) For the forms nadyā, najjā and najjaṁ, see Rules 71, 74.

(e) In the form najjo, *yo* is assimilated after the elision of final i,

EXERCISE.

Decline like nadī (fem.)

patī, canvas	Bārāṇasī, Benares
lakkhī, prosperity	rājini, queen
sīhī, lioness	dabbī, spoon
pātī, bowl	bhisī, mat
kumārī, girl	sakhī, a female friend

brāhmaṇī, a brahmin woman	taruṇī, young woman
bhikkhunī, nun	kākī, a female crow
vānarī, ape	mahī, the earth
yakkhī, ogress	migī, a doe
devī, nymph	vāpī, a reservoir, tank

Declension of Nouns in u (short).

140. The nouns ending in **u** (short), are either Masculine, Feminine or Neuter.

Masculine Nouns in u (short).

141.   SUFFIXES.

	Singular.	*Plural*
Nom.	—	ū, o
Gen.	ssa, no	naṁ
Dat.	ssa, no	naṁ
Acc.	ṁ	ū, o
Ins.	nā	hi, bhi
Abl.	nā, smā, mhā	hi, bhi
Loc.	smiṁ, mhi	su
Voc.	—	ū, o, e

DECLENSION OF **BHIKKHU** (MASC.)—MONK.

	Singular.	*Plural.*
Nom.	bhikkhu	bhikkhū, bhikkhavo
Gen.	bhikkhussa bhikkhuno	bhikkhūnaṁ
Dat.	bhikkhussa bhikkhuno	bhikkhūnaṁ
Acc.	bhikkhuṁ	bhikkhū, bhikkhavo
Ins.	bhikkhunā	bhikkhūhi bhikkhūbhi

Singular.		*Plural.*
Abl.	bhikkhunā	bhikkhūhī
	bhikkhusmā	bhikkhūbhi
	bhikkhumhā	
Loc.	bhikkhusmiṁ	bhikkhūsu
	bhikkhumhi	
Voc.	bhikkhu.	bhikkhū, bhikkhavo,
		bhikkhave

Remarks. (a) A *Nom.* and an *Acc. plural* in *yo* are sometimes met with in some words : jantuyo, hetuyo.

(b) Before suffixes *o* and *e*, in the plural, *u* of the stem or base is strengthened and becomes *av* (27 (ii) *a*).

EXERCISE.

Nouns declined like bhikku (masc.)

pasu, goat	velu, bamboo
bandhu, relative	bhānu, the sun
maccu, death	ucchu, sugar-cane
bāhu, arm	setu, bridge
ketu, flag	katu, sacrifice
pharasu, axe	ruru, a deer
taru, tree	hetu, cause

Feminine Nouns in u (short).

142. SUFFIXES.

Singular.		*Plural.*
Nom. —		ū, yo.
Gen. yā.		naṁ.

Singular.		Plural.
Dat.	yā	naṁ
Acc.	ṁ	ū, yo
Ins.	yā	hi, bhi
Abl.	yā	hi, bhi
Loc.	yaṁ, yā	su
Voc.	—	ū, yo

143. DECLENSION OF **DHENU** (fem.)—COW.

Singular.		Plural.
Nom.	dhenu	dhenū, dhenuyo
Gen.	dhenuyā	dhenūnaṁ
Dat.	dhenuyā	dhenūnaṁ
Acc.	dhenuṁ	dhenū, dhenuyo
Ins.	dhenuyā	dhenūhi, dhenūbhi
Abl.	dhenuyā	dhenūhi, dhenūbhi
Loc.	dhenuyaṁ, dhenuyā	dhenūsu
Voc.	dhenu	dhenū, dhenuyo

Remarks. (*a*) An *Abl. sing.* in *to* is common: dhenuto, jambuto.

(*b*) A *Nom. plur.* in *o* occurs without streng-thening of final *u* but with insertion of *v*: dhenuvo.

(*c*) Final *u* is, in the plural, lengthened before *naṁ, hi, bhi,* and *su.*

EXERCISE.

Decline like dhenu.

dhātu, an element   yāgu, rice gruel
rajju, string   kareṇu, elephant
ku, the earth   hanu, jaw
daddu, ringworm   vaṇṇu, sand
kāsu, a hole, pit   kaṇḍu, itch
kacchu, scab   piyaṅgu, a medicinal plant
natthu, nose   vijju, lightning

Neuter Nouns in u (short).

144.   SUFFIXES.

Singular.   *Plural.*

(like the masculine)   *Nom., Acc., Voc.* ū, ni
         (*The rest like the Masc*).

145.   DECLENSION OF **CAKKHU** (NEUT.)—EYE.

	Singular.	*Plural.*
Nom.	cakkhu	cakkhūni, cakkhū
Gen.	cakkhussa	cakkhūnaṁ
	cakkhuno	
Dat.	cakkhussa	cakkhūnaṁ.
	cakkhuno	
Acc.	cakkhuṁ	cakkhūni, cakkhū
Ins.	cakkhunā	cakkhūhi, cakkhūbhi
Abl.	cakkhunā	cakkhūhi, cakkhūbhi
	cakkhusmā	
	cakkhumhā	
Loc.	cakkhusmiṁ	cakkhūsu
	cakkhumhi	
Voc.	cakkhu	cakkhūni, cakkhū

Remarks. There is a form of the *Nom. sing.* in ṁ : cakkhuṁ.

EXERCISES.

Words declined like cakkhu (neut).

dhanu, a bow	ambu, water
dāru, wood	aru, a wound
madhu, honey	janu, the knee
massu, the beard	vatthu, a story
matthu, whey	āyu, age
assu, a tear	vasu, wealth

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146.   Declension of Nouns in ū (long).

(a) This declension includes Masculine and Feminine nouns only.

(b) The Suffixes are much the same as those of the u (short) declension, and present no difficulty.

147.   DECLENSION OF **SAYAMBHŪ** (MASC.) AN EPITHET OF BUDDHA.

	Singular.	*Plural.*
Nom.	sayambhū	sayambhū, sayambhuvo
Gen.	sayambhussa	sayambhūnaṁ
	sayambhuno	
Dat.	sayambhussa	sayambhūnaṁ
	sayambhuno	
Acc.	sayambhuṁ	sayambhū, sayambhuvo
Ins.	sayambhunā	sayambhūhi,
		sayambhūbhi
Abl.	sayambhunā,	sayambhūhi,
	sayambhusmā,	sayambhūbhi
	sayambhumhā	

Singular.	*Plural.*
Loc. sayambhusnim, sayambhumhi	sayambhūsu
Voc. sayambhū	sayambhū, sayambhuvo

Remarks. (a) In the *Nom.*, *Acc.* and *Voc. plur.*, *v* is inserted between the suffix *o* and the stem after the shortening of ū.

(b) Final ū of the stem is shortened to *u* in the oblique cases of the singular.

148. DECLENSION OF VADHŪ (FEM.) A WIDOW.

Singular.	*Plural.*
Nom. vadhū.	vadhū, vadhuyo.
Gen. vadhuyā	vadhūnam
Dat. vadhuyā	vadhūnam
Acc. vadhum	vadhū, vadhuyo
Ins. vadhuyā	vadhūhi, vadhūbhi
Abl. vadhuyā	vadhūhi, vadhūbhi
Loc. vadhuyā vadhuyam	vadhūsu
Voc. vadhū	vadhū, vadhuyo.

Remarks. (a) As in the Masc., final ū is shortened in the oblique cases of the sing.

(b) A form in *to* is also found in the *Abl. sing.*: vadhuto.

(c) In the plural, before *yo*, final ū is shortened.

Stems ending in a dipthong.

149. All dipthongal stems have disappeared in Pāli; only one such stem remains, it is the word *go*, a cow.

SPECIAL NOUNS.

150. (I) DECLENION OF **GO** (DIPTHONGAL STEM)—
A COW.

	Singular.	*Plural.*
Nom.	go	gavo, gāvo
Gen.	gavassa, gāvassa	gavaṁ, gonaṁ gunnaṁ
Dat.	gavassa, gāvassa	gavaṁ, gonaṁ gunnaṁ
Acc.	gavaṁ, gāvaṁ gavuṁ, gāvuṁ	gavo, gāvo
Ins.	gavena, gāvena	gohi, gobhi, gavehi
Abl.	gavā, gāvā gavasmā, gāvasmā, gavamhā, gāvamhā	gohi, gobhi, gavehi
Loc.	gave, gāve gavasmiṁ, gāvasmiṁ gavamhi, gāvamhi	gosu, gavesu, gāvesu
Voc.	go	gavo, gāvo

151. (II) DECLENSION OF **SAKHĀ**, FRIEND.
(SANSK. SAKHI.)

(the stem is irregular.)

	Singular.		*Plural.*
Nom.	sakhā		sakhāyo sakhāno sakhino sakhā

Singular.	*Plural.*
Gen. sakhino	sakhārānaṁ
sakhissa	sakhīnaṁ
	sakhānaṁ
Dat. sakhino	sakhārānaṁ
sakhissa	sakhīnaṁ
	rakhānaṁ
Acc. sakhānaṁ	sakhī
sakhaṁ	sakhāyo
sakhāraṁ	sakhāno
	sakhino
Ins. sakhinā	sakhārehi
	sakhārebhi
	sakhehi
	sakhebhi
Abl. sakhinā	sakhārehi
sakhārā	sakhārebhi
sakharasmā	Sakhehi
	sakhebhi
Loc. sakhe	sakhāresu
	sakhesu
Voc. sakha	sakhāyo
sakhā	sakhāno
sakhi	sakhino
sakhī	sakhā
sakhe	

Remarks. The student will perceive that sakhā h as. forms belonging to stems in *ar* and others to stems in *in* (*see* Consonantal Declension).

152.   CONSONANTAL DECLENSION.

(*a*) The Consonantal Declension includes all nouns. and adjectives whose *stem ends in a consonant.*

(*b*) Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in *vat* or *mat*, and all words ending in a nasal (**n**) being considered as belonging to the Vowel Declension, by native grammarians.

(*c*) Most of the words of the Consonantal Declension seem to follow *two declensions*; some suffixes belong to the vowel, and others to the Consonantal Declension.

153.   (1) **Stem ending in a nasal (n).**

154.   DECLENSION OF **ATTĀ**, (Stem attan)—SELF.

(Stem in *an.*)

MASCULINE.

Singular.		*Plural.*
Nom.	attā	attāno, attā
Gen.	attano, attassa	attānaṁ
Dat.	attano, attassa	attānaṁ
Acc.	atlānaṁ, attaṁ attanaṁ	attāno, atte
Ins.	attanā, attena	attanehi, attānebhi
Ahl.	attanā, attasmā attamhā	attanehi, attanebhi
Loc.	attani, attasmiṁ attamhi	attanesu
Voc.	atta, attā	attāno, attā

Like attā (stem : attan) are declined,—

ātumā, self   muddhā, head.

asmā, stone   addhā, road, distance, time.

155. DECLENSION OF BRAHMĀ (STEM BBAHMAN). "BRAHMA."

MASCULINE.

	Singular.	*Plural.*
Nom.	brahmā	brahmāno
		brahmā
Gen.	brahmuno	brahmānaṁ
	brahmassa	brahmunaṁ
Dat.	brahmuno	brahmānaṁ
	brahmassa	brahmunaṁ
Acc.	brahmānaṁ	brahmāno
	brahmaṁ	
Ins.	brahmanā	brahmehi, brahmebhi
	brahmunā	brahmūhi, bramūbhi
Abl.	brabamanā	brahmehi, brahmebhi
	brahmunā	brahmūhi, brahmūbbhi
Loc.	brahme	brahmesu
	brahmani	
Voc.	brahme	brahmāno, brahmā.

(a) In the *Loc. sing.* we meet with the forms in smiṁ, mhi : brahmasmiṁ, brahmamhi

156.   DECLENSION OF **RĀJĀ** (STEM RĀJAN)—A KING.

MASCULINE.

	Singular.	*Plural.*
Nom.	rājā	rājāno, rājā
Gen.	raññ: rañño rājino rājassa	raññaṁ rajūnaṁ rājānaṁ
Dat.	rañño rājino rājassa	raññaṁ rājūnaṁ rājānaṁ
Acc.	rājānaṁ rājaṁ	rājāno
Ins.	raññā, rājena rājinā	rājūhi, rajūbhi rājehi, rājebhi
Abl.	raññā rājasmā rājamhā	rājūhi, rājūbhi rājehi, rājebhi
Loc.	raññe, raññi rājini, rājimhi rājismiṁ	rājūsu rājesu
Voc.	rāja rājā	rājāno, rājā

Remarks. (a) When the word rājā is used by itself in a sentence, it follows the above declension; but when it forms the last part of a compound as for instance in : dhammarājā, mahārājā, etc., it follows the declension of masculine nouns in *a*, like deva.

(b) The forms of the plural seem to point to a base or stem in u : rāju.

(c) A few nouns, the stem of which ends in *an*, follow the *a* declension of Masc. nouns like *deva*; they are :

> vissakamma, the architect of the gods.
> vivattacchaddo, He by whom the veil (of ignorance) is rolled back (from this world)..
>
> puthuloma, a fish ; yakana, the liver.
> Athabbana, the fourth veda.
> and some others.

157. DECLENSION ON PUMĀ (stem PUMAN)—A MAN..

	Singular.	*Plural.*
Nom.	pumā	pumāno pumā.
Gen.	pumuno pumassa	pumānaṁ
Dat.	pumuno pumassa	pumānaṁ
Acc.	pumānaṁ pumaṁ	pumāno pume
Ins.	pumānā pumunā pumena	pumānehi pumānebhi pumehi pumebhi

Abl.	pumunā	pumānehi
	pumānā	pumānebhi
	pumā	pumehi
	pumasmā	pumebhi
	pumamhā	

Loc.	pumāne	pumānesu
	pume	pumāsu
	pumasmiṁ	pumesu
	pumamhi	

| Voc. | pumaṁ | pumāno |
| | puma | pumā |

Remarks. (a) The influence of the *a* declension, Masculine, is clearly discernible throughout.

(b) The word *sā* a dog, given at 128, properly belongs to this declension; this gives the stem, *san*, from Sanskrit Çvan.

The declension of nouns, the stem of which ends in *in*, has already been given (136); these words, declined like daṇḍī (stem daṇḍin), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

158.   **(ii) Stems ending in s.**

159.   DECLENSION OF MANO (STEM MANAS).

Singular.   *Plural.*

| Nom. | mano | manā |
| | manaṁ | |

| Gen. | manaso | manānaṁ |
| | manassa | |

	Singular.	Plural.
Dat.	manaso	manānaṁ
	manassa	
Acc.	mano	mane
	manaṁ	
Ins.	manasā	manehi
	manena	manebhi
Abl.	manasā	manehi
	manasmā	manebhi
	manamhā	
	manā	
Loc.	manasi	manesu
	mane	
	manasmiṁ	
	manamhi	
Voc.	mano	manā
	manaṁ	
	manā	
	mana	

Remarks. (*a*) It should be borne in mind that *mano* is *never* used in the plural, although the forms are given by some grammarians.

(*b*) The influence of the *a* declension is here also clearly seen, principally in the plural, of which, in fact, all the forms are after the *a* declension.

(*c*) There is also a neuter form in *ni* in the plural : manāni.

160. Native grammarians give the following nouns as belonging to the *manas* declension, their stems ending in *as* :—

vaco, discourse	tejo, power
vayo, age	tapo, heat
ceto, thought	tamo, darkness
yaso, glory, fame	ayo, iron
payo, a beverage	siro, the head
chando, metrics, prosody	saro, a lake
	raho, solitude, privacy
uro, breast	rajo, dust; passion
aho, day	thāmo, strength; vigour
ojo, splendour, strength	vāso, cloth, clothing.

Remarks. (*a*) *aha,* day, in the *Loc. sing.* has the six following forms : ahasmiṁ, ahamhi, ahe, ahu, ahasi, ahuni.

(*b*) The words : rajo, ojo, thāmo and vāso, are included in the *manas* declension by the Sinhalese grammarians.

(*c*) The comparative adjectives ending in *yo, iyyo,* as for instance seyyo, gariyo, follow the *manas* declension.

161. DECLENSION OF **ĀYU** (STEM ĀYUS)—LIFE.

	Singular.	*Plural.*
Nom.	āyu	āyū
	āyuṁ	āyūni
Gen.	āyussa	āyūnaṁ
	āyuno	āyusaṁ
Dat.	āyussa	āyūnaṁ
	āyuno	āyusaṁ
Acc.	āyu	āyū
	āyuṁ	ayūni

Singular.		Plural.
Ins.	āyunā	āyūhi
	āyusā	āyūbhi
Abl.	āyunā	āyūhi
	āyusā	āyūbhi
Loc.	āyuni	āyūsu
	āyusi	
Voc.	āyu	āyū
	āyuṁ	āyūni

162. **III. Stems ending in ar (=SANSK r̥)**

163. DECLENSION OF **SATTHĀ** (STEM SATTHAR, SANSK ÇASTR.)

THE TEACHER (BUDDHA).

Singular.		Plural.
Nom.	satthā	satthāro
		satthā
Gen.	satthu	satthānaṁ
	satthussa	satthārānaṁ
	satthuno	satthūnaṁ
Dat.	satthu	satthānaṁ
	satthussa	satthārānaṁ
	satthuno	satthūnaṁ
Acc.	satthāraṁ	satthāro
	sattharaṁ	satthāre
Ins.	sattharā	satthārehi
	satthārā	satthārebhi
	satthunā	
Abl.	sattharā	satthārehi
	satthārā	satthārebhi
	satthunā	
Loc.	satthari	satthāresu
		satthūsu
Voc.	sattha	satthāro
	satthā	satthā

Remarks. (*a*) The form of the *Gen. sing.* in *u*
satthu, is the base employed in the formation of compound words.

(*b*) Stems ending in *ar* (Sansk. r) have their *Nom.
sing.* in *ā* as pitar (=Sansk pitṛ), *Nom. sing.* pitā;
so mātar (=mātṛ), *Nom. sing.* mātā.   Their base in
composition is generally in *u*.

(*c*) Before suffix *to* of the *Abl. sing.* stems in *ar*
often take the vowel *i*; as pitito, mātito, and sometimes a base piti, māti is used in composition:
pitipakkhe.

(*d*) Some words whose stem is in *ar*, follow the *a*
declension (of deva), for instance : sallakatta (stem
sallakattar), a physician; kattara (stem kattarar), a
weak person; sota (stem sotar), a hearer.

Decline like satthā

netā, a guide	nattā, a grandson
mātā, mother,	pitā, father
jetā, a conqueror	dātā, a giver
kattā, an agent	bhātā, brother

The words pitā and mātā present some peculiarities.

164. DECLENSION OF **MĀTĀ** (stem MĀTAR) (Sansk. MĀTṚ)—MOTHER.

Singular.	*Plural*
Nom. mātā	mātaro
	mātā
Gen. mātu	mātarānaṁ
mātuyā	mātānaṁ
mātyā	mātūnaṁ
	mātunnaṁ

	Singular.	*Plural.*
Dat.	mātu	mātarānaṁ
	mātuyā	mātānaṁ
	mātyā	mātūnaṁ
		mātunnaṁ
Acc.	mātaraṁ	mātaro
		mātare
Ins.	mātarā	mātarehi
	mātuyā	mātarebhi
	mātyā	mātūhi
		mātūbhi
Abl.	mātarā	mātarehi
	mātuyā	mātarebhi
	mātyā	mātūhi
		mātūbhi
Loc.	māṭari	mātaresu
	mātuyā	mātūsu
	mātyā	
	mātuyaṁ	
	mātyaṁ	
Voc.	māta	mātaro
	mātā	mātā

Remarks. (a) In the oblique cases of the singular, the student will readily recognize the influence of the Feminine declension in the suffixes *ā* and *ṁ*.

(b) There is also found, rarely, a *Gen. sing.* in *ssa*: mātussa.

DECLENSION OF PITĀ, (STEM PITAR) (SANSK, PITR), FATHER.

	Singular.	*Plural.*
Nom.	pitā	pitaro
Gen.	pitu	pitarānaṁ
	pituno	pitānaṁ
	pitussa	pitūnaṁ
		pitunnaṁ

	Singular.	*Plural.*
Dat.	pitu	pitarānaṁ
	pituno	pitānaṁ
	pitussa	pitūnaṁ
		pitunnaṁ
Acc.	pitaraṁ	pitaro
	pituṁ	pitare
Ins.	pitarā	pitarehi
	pitunā	pitarebhi
	pityā	pitūhi
	petya	pitūbhi
Abl.	pitarā	pitarehi
	pitu	pitarebhi
	pityā	pitūhi
	petyā	pitūbhi
Loc.	pitari	pitaresu
		pitūsu
Voc.	pita	pitaro
	pitā	

Remarks. In the *Dat.* and *Gen. plur.* of mātā and pitā, the *n* is doubled to compensate for the shortening of ū (long); hence : mātunnaṁ, mātūnaṁ and pitunnaṁ, pitūnaṁ.

165. The words ending in :

> at (*or* ant)
> vat (*or* vant)
> mat (*or* mant,) are mostly *adjectives*

and their declension will be given in the chapter on Adjectives.

We shall, however, give here the declension of a **few nouns,** in at *or* vant.

166. DECLENSION OF **BHAVAM**—SIR.

Stem in at (*or* ant.)

Singular.		*Plural.*
Nom.	bhavaṁ	bhavanto
	bhanto	bhavantā
		bhonto
Gen.	bhavantassa	bhavataṁ
	bhavato	bhavantānaṁ
	bhoto	
Dat.	b'havantassa	bhavataṁ
	bhavato	bhavantānaṁ
	bhoto	
Acc.	bhavantaṁ	bhavante
	bhotaṁ	bhonte
Ins.	bhavantena	bhavantehi
	bhavatā	bhavantebhi
	bhotā	
Abl.	bhavatā	bhavantehi
	bhavantā	bhavantebhi
	bhotā	
Loc.	bhavati	bhavantesu
	bhavante	
Voc.	bho	bhavanto
	bhonta	bhonto
	bhante	bhante
		bhavantā

'*Remarks.* (*a*) Bhavaṁ is a polite term of address, and may be translated by "Your Honour."

(*b*) Native grammarians invariably use it as the sign of the Vocative case.

(*c*) The feminine, bhotī, "madam" is regularly declined after the ī declension feminine, (*nadī*)

167   DECLENSION OF **ARAHAṀ**, A SAINT.

Stem in at (*or* ant.)

	Singular.	*Plural.*
Nom.	arahaṁ arahā	arahanto arahā
Gen.	arahato arahantassa	arahataṁ · arahantānaṁ
Dat.	arahato arahantassa	arahataṁ arahantānaṁ
Acc.	arahantaṁ	arahante
Ins.	arahatā arahantena	arahantehi arahantebhi
Abl.	arahatā arahantā arahantasmā arahantamhā	arahantehi arahantebhi
Loc.	arahati arahante arahantasmiṁ arahantamhi	arahantesu
Voc.	arahanta	arahanto

Similarly is declined *santa*, meaning—a good man.

CHAPTER VI.*

FORMATION OF FEMININE BASES OF NOUNS AND ADJECTVES.

168. From what has been already said (116, *d*) about *grammatical gender,* it will be easily understood that the gender of *substantives* will be better learned from the dictionary. The student will already have remarked, however, that :

169. All nouns the stem of which ends in *a,* and the *Nom. sing.* in *o,* are Masculine.

EXAMPLES.

Stem.	*Nom. sing. Masc.*
sīha, lion	sīho
assa, horse	asso
hattha, the hand	hattho
dāra, wife	dāro

170. All nouns the stem of which ends in *a,* and the *Nom. sing.* in *aṁ,* are Neuter.

EXAMPLES.

Stem.	*Nom. sing. Neuter.*
citta, the mind	cittaṁ
rūpa, an image	rūpaṁ
bhatta, rice	bhattaṁ
hita, benefit	hitaṁ
bhaya, fear	bhayaṁ

* This chapter has for the most part been adapted from the Niruttidīpanī.

171. All nouns the stem of which ends in *ā*, and the *Nom. sing.* in *ā*, are Feminine.

EXAMPLES.

Stem.	Nom. sing. Fem.
vācā, a word	vācā
nāvā, a boat	nāvā
sālā, a hall	sālā
gāthā, a stanza	gāthā
pūjā, worship	pūjā

Remarks. The Masculine nouns with stems in *ā*, (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of sā, a dog, is *san* (Sanskrit Çvan); that of mā, the moon, is *mas* (Sansk. mās); again, the true stem of gaṇḍīvadhanva, Arjuna, is *gaṇḍīvadhanvan*.

172. All nouns whose stem ends in *ī* and the *Nom. sing.* also in *ī* are Feminine.

EXAMPLES.

Stem.	Nom. sing. Fem.
mahī, the earth	mahī
sīhī, lioness	sīhī
bhisī, a mat	bhisī
rājinī, a queen	rājinī
bhūmī, the earth	bhūmī

173. There are also some Masculine nouns whose *Nom. sing.* ends in *ī*. As a general rule, the Masc. nouns of this class are *adjectives* used substantively; they properly belong to the Consonantal-declension, and their stem ends in *ni*.

174. There are no Neuter nouns in *ī*.

175. Nouns the stem of which ends in *u*, are either Masculine, Feminine or Neuter. The gender is best learned from the dictionary.

175. All pure substantives whose stem ends in *ū* and the *Nom. sing.* also in *ū* are Feminine.

EXAMPLES.

Stem.	Nom. sing. Fem.
camū, an army	camū
pādū, a shoe	pādū
sassū, a mother-in-law	sassū
bhū, the earth	bhū
vadhū, daughter-in-law	vadhū

Remarks. This class is not numerous.

177. Masculine nouns the stem of which ends in *u* and the *Nom. sing.* in ū, are properly not pure substantives, but *adjectives, sometimes used substantively.*

EXAMPLES.

Stem Adjective.	Substantival use.	Nom. sing. Masc.
abhibhū, mastering	chief, conqueror,	abhibhū
vedagū, knowing the vedas	a sage, a savant,	vedagū
maggaññū, knowing the Way	a saint	maggaññū

178. There are *no* Neuter nouns the stem of which ends in *ū*.

179. The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns.

180. As in other languages, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

181. The suffixes used in Pāli to form feminine bases are:

> (1) ā, ikā, akā
>
> (2) ī, ikinī
>
> (3) nī, inī
>
> (4) ānī

182. FEMININE BASES OF SUBSTANTIVES.

183. Many Feminine bases are derived from Masculine ones ending in *a* by means of ā and ī.

184.   EXAMPLES WITH **Ā**

Remarks. Feminine bases formed with *ā* are not very numerous, and most of them can also be formed with *inī* or *ikā*.

Masc. base.	*Fem. base.*
mānusa, a man	mānusā, a woman
assa, a horse	assā, a mare
kumbhakāra, a potter	kumbhakārā, a potter's wife
kaṭapūtana, a demon	kaṭapūtanā, a she-demon
vallabha, a favourite	vallabhā, a favourite woman

EXAMPLES WITH **Ī**.

185. *Remarks.* Feminine bases derived from the Masculine by means of ī are very numerous.

Masc. base.	*Fem. base.*
sīha, lion.	sīhī, lioness.
miga, deer.	migī, doe.
kumāra, boy, prince.	kumārī, girl, princess.
māṇava, a young man.	māṇavī, a young woman.
sāmaṇera, a novice.	sāmaṇerī, a novice (fem.)

186. The Feminine of many patronymics is also formed by means of ī.

Masc. base.	*Fem. base.*
Kacchāyana	Kacchāyanī
Vāseṭṭha	Vāseṭṭhī
Gotama	Gotamī

187. Nouns in *ka* (mostly adjectives used substantively) form their Feminine in *ikā* or *ikinī*.

Masc. base.	*Fem. base.*
Nāvika, a boatman	nāvikā, nāvikinī
paribbājaka, a wandering ascetic	paribbājikā, paribbājikinī
paṁsukūlika, a monk wearing robes made of picked-up rags	paṁsukūlikinī, paṁsukūlikā, a nun wearing, etc.
kumāraka, a boy	kumārikā, a girl

188   EXAMPLES WITH **INI.**

Masc. base.	*Fem. base.*
rājā, king	rājinī, queen
kumbhakāra, potter	kumbhakārinī, potter's wife
miga, deer	miginī, doe
sīha, lion	sīhinī, lioness
yakkha, an ogre	yakkhinī, an ogress

189   EXAMPLES WITH **NĪ.**

Remarks. The suffix *nī* is used after masculine bases ending in *i, ī* and *u, ū*. The *ī* and *ū* of the base are shortened before *nī*.

Masc. base.	*Fem. base.*
bhikkhu, Buddhist monk	bhikkhunī, Buddhist nun
bandhu, a relative	bandhunī, a female relative
paṭu, a wise man	paṭunī, a wise woman
dhammaññū, a pious man	dhammaññunī, a pious woman
daṇḍī, a mendicant	daṇḍinī, a female mendicant
brahmacārī, one who lives the higher life ; a religious student	brahmacārinī, a woman who lives, etc.
hatthi, an elephant	hatthinī, female elephant

190   EXAMPLES WITH **ĀNĪ**.

191. A few nouns form their Feminine by means of the suffix ānī.

Masc. base.	*Fem. base.*
mātula, uncle	mātulānī, aunt
vāruṇa, Varuṇa	varuṇānī
khattiya, a nobleman	khattiyānī, a noble-woman
ācariya, teacher	ācariyānī
gahapati, householder	gahapatānī, householder's wife

Remarks. Note that in *gahapati*, final *i* is dropped before *ānī*.

192. Some nouns assume two or more Feminine forms.

EXAMPLES.

Masc. base.	*Fem. base.*
atthakāma, one wishing to be useful	atthakāmā, atthakāmī, atthakāminī
kumbhakāra, potter	kumbhakārā, kumbhakārī, kumbhakārinī
yakkha, ogre	yakkhī, yakkhinī
nāga, snake, elephant	nāgī, nāginī
miga, deer	migī, miginī
sīha, lion	sīhī, sīhinī
byaggha, tiger	byagghī, byagghinī
kāka, a crow	kākī, kākinī
mānusa, a man	mānusā, mānusī, mānusinī

193. The suffixes used for the formation of Adjectival Feminine bases are the same as those given above (181) that is :—

194. Of Adjectives the stem of which ends in *a*, some form their Feminine in ā, some in ī.

195. Adjectives ending in *i*, *ī*, and *u*, *ū*, form their Feminine by adding *nī* (189), before which long *ī* and *ū* are shortened.

(For examples see Chapter VII, *Adjectives*.)

CHAPTER VII.
ADJECTIVES.
DECLENSION.

196. Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant.

To the student who has mastered the declension of nouns, that of adjectives will present no difficulties.

Declension of Adjectives in **a**.

197. Adjectives in *a* form their Feminine by means of ā *mostly*; some by means of ī.

198. The Neuter is obtained by adding *ṁ* to the stem.

199. The Masculine is declined like *deva* (122), the Feminine like kaññā (**127**) and the Neuter like rūpaṁ (**124**).

Feminines in ı *are declined like nadī* (**139**).

200. DECLENSION OF **BĀLA** (Stem), FOOLISH.

Singular.

Masculine.		*Feminine.*	*Neuter.*
Nom.	bālo	bālā	bālaṁ
Gen.	bālassa	bālāya	bālassa
Dat.	bālassa, bālāya	bālāya	bālassa, bālāya
Acc.	bālaṁ	bālaṁ	bālaṁ
Ins.	bālena	bālāya	bālena
Abl.	bālā	bālāya	bālā
	bālasmā		bālasmā
	bālamhā		bālamhā
	bālato		bālato
Loc.	bāle	bālāya	bāle
	bālasmiṁ	bālāyaṁ	bālasmiṁ
	bālamhi		bālamhi
Voc.	bāla	bālā	bāla
	bālā	bāle	

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	bālā	bālā bālāyo	bālāni bālā
Gen.	bālānaṁ	bālānaṁ	bālānaṁ
Daṭ.	bālānaṁ	bālānaṁ	bālānaṁ
Acc.	bāle	bālā bālāyo	bālāni bāle
Ins.	bālehi bālebhi	bālāhi bālābhi	bālehi bālebhi
Abl.	bālehi bālebhi	bālāhi bālābhi	bālehi bālebhi
Loc.	bālesu	bālāsu	bālesu
Voc.	bālā	bālā bālāyo	bālāni bālā

EXERCISE.

Adjectives declinad like deva, kaññā and rūpaṁ.

Stem.	Masc.	Fem.	Neut.
dūra, far	dūro	dūrā	dūraṁ
taruṇa, young	taruṇo	taruṇā	taruṇaṁ
dīgha, long	dīgho	dīghā	dīghaṁ
rassa, short	rasso	rassā	rassaṁ
gambhīra, deep	gambhīro	gambhīrā	gambhīraṁ
pharusa, harsh	pharuso	pharusā	pharusaṁ
sukkha, dry	sukkho	sukkhā	sukkhaṁ
āmaka, raw	āmako	āmakā	āmakaṁ
pāpa, evil	pāpo	pāpā	pāpaṁ
khema, calm	khemo	khemā	khemaṁ

201. We give here only a few examples of Feminine Adjectives formed by means of ī from stems in *a*.

pāpa, evil	pāpo	pāpī
taruṇa, young	taruṇo	taruṇī
dīpana, illuminating	dīpano	dīpanī

Remarks. As above said, these adjectives are declined like *nadī* and therefore present no difficulty.

202.   **Adjective in I (short).**

203. Adjectives ending in *i* are declined like *kapi*, in the Masculine, and like *vari*, in the Neuter. The Feminine formed by means of *ni* is declined like *nadī*.

204. DECLENSION OF **BHŪRI** (STEM) ABUNDANT.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	bhūri	bhūrinī	bhūri
Gen.	bhūrissa bhūrino	bhūriniyā	bhūrissa bhūrino
Dat.	bhūrissa bhūrino	bhūriniyā	bhūrissa bhūrino
Acc.	bhūriṁ	bhūriniṁ	bhūriṁ
Ins.	bhūrinā	bhūriniyā	bhūrinā
Abl.	bhūrinā bhūrismā bhūrimhā	bhūriniyā	bhūrinā bhūrismā bhūrimhā
Loc.	bhūrismiṁ bhūrimhi	bhūriniyā byūriniyaṁ	bhūrismiṁ bhūrimhi
Voc.	bhūri	bhurinī	bhūri

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	bhūrī	bhūrinī	bhūrīni
	bhūrayo	bhūriniyo	bhūrī
Gen.	bhūrīnaṁ	bhūrinīnaṁ	bhūrīnaṁ
Dat.	bhūrīnaṁ	bhūrinīnaṁ	bhūrīnaṁ
Acc.	bhūrī	bhūrinī	bhūrīni
	bhūrayo	bhūriniyo	bhūrī
Ins.	bhūrīhi	bhūrinīhī	bhūrīhi
	bhūrībhi	bhūrinībhi	bhūrībhi
Abl.	bhūrīhi	bhūrinīhi	bhūrīhi
	bhūrībhi	bhūrinībhi	bhūrībhi
Loc.	bhūrīsu	bhūrinīsu	bhūrīsu
Voc.	bhūrī	bhūrinī	bhūrīni
	bhūrayo	bhūriniyo	bhūrī

205.   **Adjectives in ī (long).**

206. A numerous class of masculine adjectives are derived from nouns by means of suffix ī [an adjectival suffix not to be confounded with the feminine suffix ī (181, 2; 185).]

EXAMPLES.

Substantives.	Adjectives.
pāpa, sin	pāpī, sinful
dhamma, religion	dhammī, religious, pious
māna, pride	mānī, proud
soka, sorrow	sokī, sorrowful
roga, sickness	rogī, sick
makkha, hypocrisy	makkhī, hypocritical

207. The masculine is declined like daṇḍī.

208. The feminine is formed by adding *nī*, before which final *ī* is shortened; it is declined like *nadī*.

209. In the neuter final *ī* is shortened to *i* and is declined like *vāri*.

210.   **DECLENSION OF ESI,** WISHING.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	esī	esinī	esi
Gen.	esissa	esiñiyā	esissa
	esino		esino
Dat.	esissa	esiniyā	esissa
	esino		esino
Acc.	esiṁ	esiniṁ	esiṁ
Ins.	esinā	esiniyā	esinā
Abl.	esinā	esiniyā	esinā
	esismā		esismā
	esimhā		esimhā
Loc.	esismiṁ	esiniyā	esismiṁ
	esimhi	esiniyaṁ	esimhi
Voc.	esī	esinī	esi

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	esī	esinī	esīni
	esino	esiniyo	esī
Gen.	esīnaṁ	esinīnaṁ	esīnaṁ
Dat.	esīnaṁ	esinīnaṁ	esīnaṁ
Acc.	esī	esinī	esīni
		esiniyo	esī
Ins.	esīhi	esinīhi	esīhi
	esībhi	esinībhi	esībhi
Abl.	esīhi	esinīhi	esīhi
	esībhi	esinībhi	esībhi
Loc.	esīsu	esinīsu	esīsu
Voc.	esī	esinī	esī

Decline like esī.

Masculine.	Feminine	Neuter.
ekākī, solitary	ekākinī	ekāki
cārī, roaming	cārinī	cāri
ekakkhī, one-eyed	ekakkhinī	ekakkhi
macchārī, niggardly	maccharinī	macchari
sūrī, wise	sūrinī	sūri
jayī, victorious	jayinī	jayi

211. **Adjectives in u (short.)**

212. These are declined in the masculine like *bhikkhu,* in the feminine like *nadī,* and in the neuter like *cakkhu.*

213. The feminine base is formed by the addition of *nī.*

214. DECLENSION OF **GARU** (FEM.)—HEAVY.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	garu	garunī	garu
Gen.	garussa	garuniyā	garussa
	garuno		garuno
Dat.	garussa	garuniyā	garussa
	garuno		garuno
Acc.	garuṁ	garuniṁ	garuṁ
Ins.	garunā	garuniyā	garunā
Abl.	garunā	garuniyā	garunā
	garusmā		garusmā
	garumhā		garumhā
Loc.	garusmiṁ	garuniyā	garusmiṁ
	garumhi	garuniyaṁ	garumhi
Voc.	garu	garunī	garu

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	garū	garunī	garūni
	garavo	garuniyo	garū
Gen.	garūnaṁ	garunīnaṁ	garūnaṁ
Dat.	garūnaṁ	garunīnaṁ	garūnaṁ
Acc.	garū	garunī	garūni
	garavo	garuniyo	garū
Ins.	garūhi	garunīhi	garūhi
	garūbhi	garunībhi	garūbhi
Abl.	garūhi	garunīhi	garūhi
	garūbhi	garunībhi	garūbhi
Loc.	garūsu	garunīsu	garūsu
Voc.	garū	garunī	garūni
	garavo	garuniyo	garū

Decline like garu

Masculine.	Feminine.	Neuter.
bahu, many	bahunī	bahu
sādu, agreeable	sādunī	sādu
sādhu, good	sādhunī	sādhu
dattu, stupid	dattunī	dattu

215.   Adjectives in **ū** (long.)

216. Adjectives in *ū* form their feminine by means of *nī,* ū being shortened before it.

217. They are declined, in the masculine, like *sayambhū* in the feminine like *nadī,* and in the neuter like *cakkhu.*

218.   DECLENSION OF **VIÑÑŪ**, WISE.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	viññū	viññunī	viññu
Gen.	viññussa	viññuniyā	viññussa
	viññuno		viññuno
Dat.	viññussa	viññuniyā	viññussa
	viññuno		viññuno
Acc.	viññum	viññunim	viññum
Ins.	viññunā	viññuniyā	viññunā
Abl.	viññunā	viññuniyā	viññunā
	viññusmā		viññusmā
	viññumhā		viññumhā
Loc.	viññusmim	viññuniyā	viññusmim
	viññumhi	viññuniyam	viññumhi
Voc.	viññū	viññunī	viññu

Plural.

Nom.	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññū
Gen.	viññūnam	viññūnīnam	viññūnam
Dat.	viññūnam	viññūnīnam	viññūnam
Acc.	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññū
Ins.	viññūhi	viññunīhi	viññūhi
	viññūbhi	viññunībhi	viññūbhi
Abl.	viññūhi	viññunīhi	viññūhi
	viññūbhi	viññunībhi	viññūbhi
Loc.	viññūsu	viññunīsu	viññūsu
Voc.	viññū	viññunī	viññūni
	viññuvo	viññuniyo	viññū

Decline like viññū

in the Masculine, Feminine and Neuter.

niddālū, sleepy   pabhū, powerful

mattaññū, temperate   kataññū, grateful

219. ADJECTIVES WITH CONSONANTAL BASES.

220. Adjectives with consonantal bases are of three kinds :

(1) those the stem of which ends in **at** or **ant.**

(2)   ,,   ,,   ,,   **mat** or **mant.**

(3)   ,,   ,,   ,,   **vat** or **vant,**

221. All the adjectives in mat, mant, and vat, vant, are formed from nouns by means of suffixes mā and vā (*whose original base* is mat *and* vat), which express *possession* of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that *vā* and *mā* are not affixed indiscriminately. The following rule is invariable :

(a) Suffix **vā** is added only to nouns ending in *a.*

(b) Suffix **mā** is always added to nouns ending in *i* and *u.*

a.—EXAMPLES.

Noun.	*Adjective.*
māna, pride	mānavā, having pride, *viz.,* proud
guṇa, virtue	guṇavā, having virtue, *viz.,* virtuous
bhoga, wealth	bhogavā, possessing wealth, *viz.,* wealthy
bala, strength	balavā, possessing strength, *viz.,* strong

b.—Examples.

Noun.	*Adjectives.*
suci, purity.	sucimā, endowed with purity, *viz.,* pure
sati, thought.	satimā, possessed of thought, *viz.,* thoughtful
khanti, patience.	khantimā, endowed with patience, *viz.,* patient
hetu, cause	hetumā, having a cause, causal
bandhu, relative	bandhumā having a relative

223. The Feminine is formed by adding *i* to either of the bases *viz.,* mat, mant or vat, vant; for instance.

Stem.	*Masculine.*	*Feminine.*
guṇavat	guṇavā	guṇavatī
guṇavant		guṇavantī
jutimat	jutimā	jutimatī
jutimant		jutimantī

224. In the *Nom., Acc.* and *Voc. sing.,* the Neuter is formed by adding ṁ after vā and mā, the long *a* being shortened (4, 34): and ni to the stem in *vant* and *mant,* for the *Nom., Acc.* and *Voc. plural.*

Stem.	*Masculine.*	*Neuter.*	
		Singular	*Plural*
jutimant	jutimā	jutimaṁ	jutimantāni
guṇavant	guṇavā	guṇavaṁ	guṇavantāni

225. DECLENSION OF ADJECTIVES IN **AT** OR **ANT.**

226. DECLENSION OF **MAHĀ** (STEM MAHAT, MAHANT) GREAT, LARGE.

Singular.

Masculine.	*Feminine.*	*Neuter.*
Nom. maharṁ	mahatī	maharṁ
mahanto	mahantī	mahantaṁ
Gen. mahato	mahatiyā	mahato
mahantassa	mahantiyā	mahantassa
Dat. mahato	mahatiyā	mahato
mahantassa	mahantiyā	mahantassa
Acc. mahantaṁ	mahatiṁ	mahantaṁ
	mahantiṁ	
Ins. mahatā	mahatiyā	mahatā
mahantena	mahantiyā	mahantena
Abl. mahatā	mahatiyā	mahatā
mahantasmā	mahantiyā	mahantasmā
mahantamhā		mahantamhī
Loc. mahati	mahatiyā	mahati
mahante	mahantiyā	mahante
mahantasmiṁ	mahatiyaṁ	mahantasmiṁ
mahantamhi	mahantiyaṁ	mahantamhi
Voc. maharṁ	mahatī	maharṁ
mahā	mahantī	mahā
maha		maha

Plural.

	Masculine.	Femine.	Neuter.
Nom.	mahanto mahantā	mahatī mahatiyo mahantī mahantiyo	mahantāni mahantā
Gen.	mahataṁ mahantānaṁ	mahatīnaṁ mahantīnaṁ	mahataṁ mahantānaṁ
Dat.	mahataṁ mahantānaṁ	mahatinaṁ mahantīnaṁ	mahataṁ mahantānaṁ
Acc.	mahante mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni mahantā
Ins.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi mahantebhi
Abl.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi mahantebhi
Loc.	mahantesu	mahatīsu mahantīsu	mahantesu
Voc.	mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni mahantā

Remarks. (*a*) The declension of Mahā should be carefully studied, as all the *Present Participles*, in at and ant, as for instance *gacchaṁ* or *gacchanto, karaṁ* or *karanto, pacaṁ* or *pacanto*, are declined like it.

(*b*) We have already given (167) the declension of *arahaṁ* which, in the *Nom. sing.*, has also the form *arahā*.

(*c*) The word *santo* (167) meaning *a good man*, is similarly declined; the form *sabbhi*, however, is also found in the *Ins.* and *Abl. plural*.

EXERCISE.

Decline like mahaṁ (*stem: mahat, mahant*)

in the Masculine, Feminine and Neuter.

caraṁ, caranto (stem : carat, carant) walking, roaming.
bhuñjaṁ, bhuñjanto (stem : bhuñjat, bbuñjant) eating.
karaṁ, karanto (stem : karat, karant) doing.
saraṁ, saranto (stem : sarat, sarant) remembering
vasaṁ, vasanto (stem : vasat, vasant) living.
pucchaṁ, pucchanto (stem : pucchat, pucchant) asking.

227. Declension of Adjectives in Mat or Mant

228. DECLENSION OF **DHĪMĀ**, WISE.

(STEM: DHĪMAT, DHĪMANT).

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	dhīmā	dhīmatī	dhīmaṁ
	dhīmanto	dhīmantī	dhīmantaṁ

Singular.

	Masculine.	Feminine.	Neuter.
Gen.	dhīmato	dhīmatiyā	dhīmato
	dhīmantassa	dhīmantiyā	dhīmantassa
Dat.	dhīmato	dhīmatiyā	dhīmato
	dhīmantassa	dhīmantiyā	dhīmantassa
Acc.	dhīmaṁ	dhīmatiṁ	dhīmaṁ
	dhīmantaṁ	dhīmantiṁ	dhīmantaṁ
Ins.	dhīmatā	dhīmatiyā	dhīmatā
	dhīmantena	dhīmantiyā	dhīmantena
Abl.	dhīmatā	dhīmatiyā	dhīmatā
	dhīmantā	dhīmantiyā	dhīmantā
	dhīmantasmā		dhīmantasmā
	dhīmantamhā		dhīmantamhā
Loc.	dhīmati	dhīmatiyā	dhīmati
	dhīmante	dhīmantiyā	dhīmante
	dhīmantasmiṁ	dhīmatiyaṁ	dhīmantasmiṁ
	dhīmantamhi	dhīmantiyaṁ	dhīmantamhi
Voc.	dhīmaṁ	dhīmatī	dhīmaṁ
	dhīmā	dhīmantī	dhīmā
	dhīma		dhīma
	dhīmantā		dhīmanta
	dhīmanta		dhīmantā

Plural.

Nom.	dhīmantā	dhīmatī	dhīmantāni
	dhīmanto	dhīmatiyo	dhīmantā
	dhīmā	dhīmantī	
		dhīmantiyo	

Plural.

	Masculine.	Feminine.	Neuter.
Gen.	dhīmataṁ	dhīmatīnaṁ	dhīmataṁ
	dhīmantānaṁ	dhīmantīnaṁ	dhīmantānaṁ
Dat.	dhīmataṁ	dhīmatīnaṁ	dhīmataṁ
	dhīmantānaṁ	dhīmantīnaṁ	dhīmantānaṁ
Acc.	dhīmante	dhīmatī	dhīmantāni
		dhīmatiyo	dhīmantā
		dhīmantī	
		dhīmantiyo	
Ins.	dhīmantehi	dhīmatīhi	dhīmantehi
	dhīmantebhi	dhīmatībhi	dhīmantebhi
		dhīmantīhi	
		dhīmantībhi	
Abl.	dhīmantehi	dhīmatīhi	dhīmantehi
	dhīmentebhi	dhīmatībhi	dhīmantebhi
		dhīmantīhi	
		dhīmantībhi	
Loc.	dhīmantesu	dhīmatīsu	dhīmantesu
		dhīmantīsu	
Voc.	dhīmantā	dhīmatī	dhīmantāni
	dhīmanto	dhīmatiyo	dhīmantā
	dhīmā	dhīmantī	
		dhīmantiyo	

EXERCISE.

Decline like dhīmā.

(stem : dhīmat, dhīmant)

in the Masculine, Feminine and Neuter.

gomā (stem : gomat, gomant), a cattle owner.
puttimā (stem : puttimat, puttimant), having sons.
khānumā (stem : khānumat, khānumant), having
    stumps.
ketumā (stem : ketumat, ketumant), glorious, vic-
    torious, *lit.*, having banners.
hetumā (stem : hetumat, hetumant), having a cause.
cakkhumā (stem : cakkhumat, cakkhumant), en-
    lightened.

229. Declension of Adjectives in Vat or Vant.

Remarks. The declension of adjectives in *vat*,
vant is the same as that of those in *mat*, *mant*; the
only difference being that, of course, *v* replaces *m*
throughout.

230. DECLENSION OF **GUNAVĀ**, VIRTUOUS.

(stem : gunavat, gunavant.)

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	gunavā	gunavatī	gunavam
	ganavanto	gunavantī	gunavantam
Gen.	gunavato	gunavatiyā	gunavato
	gunavantassa	gunavantiyā	gunavantassa
Dat.	gunavato	gunavatiyā	gunavato
	gunavantassa	gunavantiyā	gunavantassa
Acc.	gunavam	gunavatim	gunavam
	gunavantam	gunavantim	gunavantam.

Singular.

	Masculine.	Feminine.	Neuter.
Ins·	guṇavatā	guṇavatiyā	guṇavatā
	guṇavantena	guṇavantiyā	guṇavantena
Abl.	guṇavatā	guṇavatiyā	guṇavatā
	guṇavantā	guṇavantiyā	guṇavantā
	guṇavantasmā		guṇavantasmā
	guṇavantamhā		guṇavantamhā
Loc.	guṇavati	guṇavatiyā	guṇavati
	guṇavante	guṇavatiyaṁ	guṇavante
	guṇavantasmiṁ	guṇavantiyā	guṇavantas- miṁ
	guṇavantamhi	guṇavantiyaṁ	guṇavantamhi
Voc.	guṇavaṁ	guṇavati	guṇavaṁ
	guṇavā	guṇavantī	guṇavā
	guṇava		guṇava
	guṇavanta		guṇavanta
	guṇavantā		guṇavantā

Plural.

Nom.	guṇavantā	guṇavatī	guṇavantāni
	guṇavanto	guṇavatiyo	guṇavantā
	guṇavā	guṇavantī	
		guṇavantiyo	
Gen.	guṇavataṁ	guṇavatīnaṁ	guṇavataṁ
	guṇavantānaṁ	guṇavantīnaṁ	guṇavantānaṁ
Dat.	guṇavataṁ	guṇavatīnaṁ	guṇavataṁ
	guṇavantānaṁ	guṇavantīnaṁ	guṇavantānaṁ
Acc.	guṇavante	guṇavatī	guṇavantāni
		guṇavatiyo	guṇavantā
		guṇavantī	
		guṇavantiyo	

	Masculine.	*Plural.* *Feminine.*	*Neuter.*
Ins.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhī	guṇavantehi guṇavantebhi
Abl.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhi	guṇavantehi guṇavantebhi
Loc.	guṇavantesu	guṇavatīsu guṇavantīsu	guṇavantesu
Voc.	guṇavantā guṇavanto guṇavā	guṇavatī guṇavatiyo guṇavantī guṇavantiyo	guṇavantāni guṇavantā

231. There is another not very numerous class of Adjectives formed from *nouns* and *Roots* by means of suffixes **āvī** and **vī**.

232. The original stem of *āvī* and *vī* is āvin and vin and they therefore belong to the Consonantal declension. Vī is used after nouns, and āvī after roots.

233. The Feminine is formed by adding the feminine suffix nī, before which final long ī is shortened.

234. In the Neuter, final i is shortened in the *Nom.* and *Voc.* singular; in the plural, before neuter suffix *ni*, final ī remains unchanged.

235. Vī, like mā and vā, expresses *possession*.

EXAMPLES.

				Neuter	
Noun.	*Adj. Masc.*	*Fem.*	*Sing.*	*Plural.*	
medhā, wisdom	medhāvī	medhāvinī	medhāvi,	medhāvinī	
√pass, to see	passāvī	passāvinī	passāvi,	passāvinī	

The declension of these Adjectives presents no diffi_culty. They are declined in the Masculine like *daṇḍī* in the Feminine like *nadī* and in the Neuter like *vāri*

236.   NEGATIVE ADJECTIVES.

237. Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix *a* and *an*.

Remarks. a is used before a consonant, and *an* before a vowel.

EXAMPLES.

dīgha, long	adīgha, not long
ākula, turbid	anākula, not turbid, clear

COMPARISON.

238. The Comparison of Adjectives is formed in two ways:

(1) by adding *tara* for the Comparative and *tama* for the Superlative, to the Masculine bases of the Positive.

(2) by adding *iya* or *iyya* for the Comparative, and *iṭṭha, issika* for the Superlative, to the Masculine bases of the Positive.

239. The Comparative and Superlative are declined in the Masculine like *deva*, in the Feminine like *kaññā* and in the Neuter like *rūpaṁ*.

EXAMPLES.
(1) *tara, tama.*

Positive.	*Comparative.*	*Superlative.*
suci, pure	sucitara, purer	sucitama, purest
pāpa, evil	pāpatara, more evil	pāpatama, most evil
omaka, vile	omakatara, viler	omakatama, vilest
hari, green	haritara, greener	haritama, greenest

Remarks. Of the above Comparative and Superlative bases, the masculine is, sucitaro, sucitamo; the feminine, sucitarā, sucitamā, and the Neuter, sucitaraṁ, etc., etc.

(2) *iya (iyya), iṭṭha, issika.*

Positive.	*Comparative.*	*Superlative.*
pāpa, evil	pāpiya, more evil	pāpiṭṭha, most evil
	pāpiyya, more evil	pāpissika, most evil
khippa, quick	khippiya, quicker	khippiṭṭha, quickest
	khippiyya, quicker	khippissika, quickest
kaṭṭha, bad	kaṭṭhiya, worse	kaṭṭhiṭṭha, worst
	kaṭṭhiyya, worse	kaṭṭhissika, worst

240. With many, we should say most, adjectives, suffixes of (238-1) tara, tama, or of (2) iya, iyya, iṭṭha, issika, may be used interchangeably.

Examples.

pāpatara or pāpiya.

khippatara or khippiya.

pāpatama or pāpiṭṭha or pāpissika, etc.

241. The comparatives in *iya, iyya,* are declined like mano (159).

242. It will be remarked that, before *iya, iyya, iṭṭha* and *issika,* the *final vowel* of the Positive Adjective is dropped.

243. Adjectives formed by means of the possessive suffixes, ma (mat), vā (vat) (221), and vī, vin (231), *drop these suffixes and the vowel which precedes them,* before *iya, iyya, iṭṭha* and *issika.*

Examples.

(a) guṇavā + iyo = guṇa + iyo = guṇ + iyo = guṇiyo. Similarly : guṇ-iyyo, guṇiyyo : guṇ-iṭṭha, etc.

(b) medhāvī + iyo = medhā + iyo = medh +ı iyo = medhiyo.

Similarly : medh-iyyo, medhiyyo ; medh-ittha, medhittha, etc.

(c) satimā + iyo = sati + iyo = sat + iyo = satiyo.

Similarly : sat-iyyo = satiyyo ; sat-ittha, = satittha, etc.

244. *Tara* may be superadded to the Superlative ittha, as : pāpitthatara.

245. The *Acc. sing.* of most Adjectives is used *adverbially.*

EXAMPLES.

Adjective.	*Adverb.*
khippa, quick	khippaṁ, quickly
sukha, happy	sukhaṁ, happily
sigha, swift	sīghaṁ, swiftly
manda, stupid	mandaṁ, stupidly

246. The Absolute Superlative is formed by prefixing *ati* to the Positive adjective :

atikhippa, very quick, extremely quick, too quick.

atippasattha, very excellent.

atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

Positive.	*Comparative.*	*Superlative.*
antīka, near	nediya, nearer	nedittha, nearest
bālha, strong	sādhiya, stronger sādhiyya, stronger	sādhittha, strongest
appa, few	kaniya, fewer	kanittha, fewest

Positive.	Comparative.	Superlative.
yuva, young	kaṇiya, younger	kaṇiṭṭha, youngest
vuddha, old	jeyya, older	jeṭṭha, oldest
passattha, ex-cellent, good	seyya, better	seṭṭha, most excel-lent, best
garu, heavy	gariya, heavier	gariṭṭha, heaviest

248. Any substantive is used in the sense of an adjective when it is the last member of a Bahubbīhi compound (see chapter on Compounds : Bahubbīhi) qualifying a noun or pronoun *expressed or understood*.

249. The noun thus used, whether Feminine or Neuter assumes the form of the Masculine.

EXAMPLES.

Noun.	*as Adjective.*
(i) dassanaṁ, (neut.) looking	ruddadassano kumbhīlo, a fierce-looking cro-codile
(ii) jaṅghā, (fem.) leg	dīghajaṅgho puriso, a long-legged man
(iii) paññā, (fem.) wisdom	mahāpañño, having great wisdom, very wise
(iv) sīlaṁ, (neut.) morality	sampannasīlo, one who is full of morality : moral, virtuous
(v) hattho (masc.) hand	chinnahatthena purisena kato, done by a man whose hands have been cut off.

CHAPTER VIII.

250   **NUMERALS.**

The Numerals are as follows :—

251.   *Cardinals.*   *Ordinals.*

	Cardinals	Ordinals
1,	eka, one	pathama, first
2,	dve, two	dutiya, second
3,	tayo, three	tatiya, third
4,	cattāro	catuttha, turīya
5,	pañca	pañcatha, pañcama
6,	cha	chaṭṭha, chatthama
7,	satta	sattha, sattama
8,	aṭṭha	aṭṭhama
9,	nava	navama
10,	dasa, rasa, lasa ḷara	dasma
11,	ekārasa, ekādasa	ekarasama
12,	bārasa, dvārasa	bārasama
13,	tedasa, terasa, telasa	tedasama
14,	catuddasa, cuddasa, coddasa	catuddasama
15,	pañcadasa paṇṇarasa pannarasa	pañcadasama
16,	soḷasa, sorasa	soḷasama
17,	sattadasa sattarasa	sattadasama
18,	aṭṭhādasa aṭṭhārasa	aṭṭhādasama
19,	ekūnavīsati ekūnavīsaṁ	ekūnavīsatima

	Cardinals.	*Ordinals.*
20,	vīsati, vīsaṁ	vīsatima
21,	ekavīsati ekavīsaṁ	ekavīsatima
22,	dvāvīsati	dvāvīsatima
23,	tevīsati	tevīsatima
24,	catuvīsati	catuvīsatima
25,	pañcavīsati	pañcavīsatima
26,	chabbīsati	chabbīsatima
27,	sattabīsati sattavīsati	sattabīsatima
28,	aṭṭhavīsaṁ	aṭṭhavīsatima
29,	ekūnatiṁsati ekūnatiṁsaṁ	ekūnatiṁsatima
30,	tiṁsati, tiṁsaṁ	tiṁsatima
31,	ekatiṁsati	ekatiṁsatima
32,	dvattiṁsati	dvattiṁsatima
40,	cattālīsaṁ cattārīsaṁ	cattālisatima
50,	paññasa paññāsaṁ	paññāsama
60,	saṭṭhi	saṭṭhima
70,	sattati	sattatima
80,	asīti	asītima
90,	navuti	navutima
100,	sataṁ	satama
200,	bāsataṁ dvāsataṁ	bāsatama
1000,	sahassaṁ	sahassama
10000,	dasasahassaṁ	dasasahassama
10 000000,	koṭi	koṭima

252.   (1) CARDINALS

253. *Eka*, one, is in the singular very often used in an indefinite sense, meaning : *a certain, a* : as.

> eko nāviko, a boatman, a certain boatman.
> ekā kumārikā, a princess, a certain princess.

In the plural, it means: *some*, as,

> eke purisā, some men...
> ekā mānusinī, some women...

254. The cardinals, eka, taya and cattāro are declined in the *plural* in the three genders : eka, alone of course, having *singular* forms.

255   DECLENSION OF **EKA**, ONE.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	eko	ekā	ekaṁ
Gen.	ekassa	skissā ekissāya	ekassa
Dat.	ekassa	ekissā eksisāya	ekassa
Acc.	ekaṁ	ekaṁ	ekaṁ
Ins.	ekena	ekāya	ekena
Abl.	ekasmā ekamhā	ekāya	ekasmā ekamhā
Loc.	ekasmiṁ ekamhi	ekāya ekissaṁ	ekasmiṁ ekamhi
Voc.	eka	eke	eka

Plural.

	Masculine.	Feminine.	Neuter.
Nom.	eke	ekā ekāyo	ekāni
Gen.	ekesaṁ	ekāsaṁ	ekesaṁ
Dat.	ekesaṁ	ekāsaṁ	ekesaṁ
Acc.	eke	ekā ekāyo	ekāni
Ins.	ekehi ekebhi	ekāhi ekābhi	ekehi ekebhi
Abl.	ekehi ekebhi	ekāhi ekābhi	ekehi ekebhi
Loc.	ekesu	ekāsu	ekesu
Voc.	eke	ekā ekāyo	ekāni

Remark. The above declension is chiefly *pronominal.* (*See Pronouns, Chapter IX*).

256. DECLENSION OF **TAYO**, THREE.

	Masculine.	Feminine.	Neuter.
Nom.	tayo	tisso	tīṇi
Gen.	tiṇṇaṁ tiṇṇannaṁ	tissannaṁ tissaṁ	tiṇṇaṁ tiṇṇannaṁ
Dat.	tiṇṇaṁ tiṇṇannaṁ	tissannaṁ tissaṁ	tiṇṇaṁ tiṇṇannaṁ
Acc.	tayo	tisso	tīni
Ins.	tīhi tībhi	tīhi tībhi	tīhi tībhi
Abl.	tīhi tībhi	tīhi tībhi	tīhi tībhi
Loc	tīsu	tīsu	tīsu

257.   DECLENSION OF **CATTĀRO**, **CATURO**, FOUR

	Masculine.	*Feminine.*	*Neuter.*
Nom.	cattāro caturo	catasso	cattāri
Gen.	catunnaṁ	catassannaṁ cattassaṁ	catunnaṁ
Dat.	catunnaṁ	catassaṁ catassannaṁ	catunnaṁ
Acc.	cattāro caturo	catasso	cattāri
Ins.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi
Abl.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi
Loc.	catūsu	catūsu	catūsu

258. (*a*) In composition, the base of *tayo*, is *ti*, as, tilokahitada, bestowing benefits on the three worlds.

(*b*) Not seldom, *tri* also is met with : trikumbhanagaraṁ, the "Three-Hillock-City " (Rangoon).

(*c*) The base of cattāro in composition is *catu* before a consonant, the consonant being often reduplicated ; and *catur* before a vowel :

catumukho, having four faces
catuppado, a quadruped
catuparisaṁ, the four assemblies
caturaṅgī (catu . r . aṅgī), having four divisions.
caturasso (catu . r . asso), having four corners, quadrangular.

259. The Dual has completely disappeared in Pāli : the only two vestiges that have come down to us being *dve* or *duve*, two, and *ubho*, both. But even in these two words, the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

260. Dve or duve and ubho are of the three genders, and used in the plural only.

	dve, two	ubho, both
	dve	ubho
Nom.	dve	ubho
	duve	ubhe
Gen.	dvinnaṁ	ubhinnaṁ
	duvinnaṁ	
Dat.	dvinnaṁ	ubhinnaṁ
	duvinnaṁ	
Acc.	dve	ubho
	duve	ubhe
Ins.	dvīhi	ubhohi, ubhobhi
	dvībhi	ubhehi, ubhebhi
Abl.	dvīhi	ubhohi, ubhobhi
	dvībhi	ubhehī, ubhebhī
Loc.	dvīsu	ubhosu, ubhesu

261. (a) The base of dve, duve in composition is *dvi* and also *di*, *du* and *dve*.

dvijo, twice-born, a brahmin
dvijivho, double-tongued, a snake
dvipo, drinking twice, an elephant
dipako, two-legged, a hiped
diguno, two-fold
duvidho, of two kinds
dvebhūmako, having two stories
dvepakkho, two factions or parties

(b) *dva, dvā* are also used as the bases of dve, but chiefly in composition with other numbers.

> dvattikkhattuṁ (dva-ti-khattuṁ), two or three times
>
> dvatiṁsati, thirty-two
>
> dvāsaṭṭhi, sixty-two
>
> dvāvīsati, twenty-two

(c) *bā* is similarly used as a base.

> bārasa, bādasa, twelve
>
> bāvīsati, twenty-two

262. *Pañca* five, is, like dve, of the three genders. It is declined as follows:

> Nom. pañca
> Gen. pañcannaṁ
> Dat. pañcannaṁ
> Acc. pañca
> Ins. pañcahi
> Abl. pañcahi
> Loc. pañcasu

263. The other numbers, up to 18 included, are also of the three genders, and are declined as follows:

Nom. Acc. and *Voc.*	*Gen.* and *Dat.*	*Ins.* and *Abl.*	*Loc.*
six, cha	channaṁ	chahi	chasu
seven, satta	sattannaṁ	sattahi	sattasu
eight, aṭṭha	aṭṭhannaṁ	aṭṭhahi	aṭṭhasu
nine, nava	navannaṁ	navahi	navasu
ten, dasa	dasannaṁ	dasahi	dasasu

264. The numerals from 11 to 18 are declined in exactly the same way.

265. Here it must be observed that 10 has three forms: *dasa, rasa, lasa,* the last two being used only in composition with other numerals: *lasa* is also found.

266. The numerals from 19 to 99 are *feminine*; as they are formed by prefixing the numerals from 1 to 9 to the *decades*, the decades are here given separately.

20, vīsati, visa.	50, paññāsa, paṇṇāsa
30, tiṁsati, tiṁsa	60, saṭṭhi
40, cattālīsa, cattālisa	70, sattati
cattārisa, tālīsa, tālisa	80, asīti
	90, navuti

267. The numerals ending in *i* are declined like the feminines in *i* (jāti, ratti).

268. Those in *a* take in the *Nom.* sometimes the form in *ā,* like kaññā, but usually they assume in the *Nom.* the neuter form in aṁ.

269. The following will serve as a model for the declension of numerals from 1 to 19:—

DECLENSION OF **VĪSATI**, 20.

Nom. and *Voc.*	*Acc.*	*Gen.* and *Dat.*	*Ins.* and *Abl.*	*Loc.*
1st form visam, visa	vīsaṁ	vīsāya	vīsāya	vīsāya vīsāyaṁ
2nd form vīsati	vīsatiṁ	vīsatiyā	vīsatiyā	vīsatiyā vīsatiyaṁ

Remark. Numerals in *i* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as 19, 29, 39. etc., *ekūna* (eka, one + ūna, dificient by) is prefixed to the decades, as :

ekūnavīsati, 19, *viz.*, 20 deficient by one
ekūnatiṁsa, 29, *viz.*, 30 deficient by one etc.

271. The very high numerals as, koṭi *ten millions*; pakoṭi, *one hundred billions*, etc., are declined like *vīsati.*

272. *Sataṁ* 100, *sahassaṁ* 1000, *lakhaṁ* 100,000, are neuter substantives, and therefore declined as such on the model of rūpaṁ (124).

273.   (II) ORDINALS.

274. The Ordinals are formed from the Cardinals, from 5 upwards by means of the suffix *ma* :

Cardinal.	*Ordinal.*	
5, pañca	pañcama,	5th
6, cha	chama,	6th
7, satta	sattama,	7th
8, aṭṭha	aṭṭhama,	8th

etc.

275. Ordinals 5th, 6th and 7th, have two forms :

5th, pañcatha, pañcama
6th, chaṭṭha, chaṭṭhama
7th, satta, sattama

276. From 5 upwards, the Ordinals form their feminine by means of suffix ī (181, 2) and their neuter is formed in *aṁ*. They are therefore declined like *devo*, *nadī* and *rūpaṁ*.

EXAMPLES.

Masc. Nom.	Fem. Nom.	Neut. Nom.
pañcamo	pañcamī	pañcamaṁ
chaṭṭhamo	chaṭṭhamī	chaṭṭhamaṁ
sattamo	sattamī	sattamaṁ
aṭṭhamo	aṭṭhamī	aṭṭhamaṁ
	etc.	

277. From 11 upwards, however, the Cardinals themselves are not seldom used as Ordinals; so that we have the choice of two forms, and can say, either,

ekārasa,	11th, *or* ekārasama, 11th
pañcadasa,	15th, *or* pañcadasama, 15th
catuvīsati	24th, *or* catuvīsatima, 24th
	etc.

278. The first four Ordinals are as follows :

Masc. Nom.	Fem. Nom.	Neut. Nom.
paṭhamo	paṭhamā	paṭhamaṁ
dutiyo	dutiyā	dutiyaṁ
tatiyo	tatiyā	tatiyaṁ
catuttho	catutthā	catutthaṁ

Remark. They are consequently declined like deva, kaññā and rūpaṁ.

.279.   (III) ADVERBIAL DERIVATIVES FROM
                              NUMERALS.

280. Many important adverbs are derived from
numerals by means of some suffixes.

281. By means of suffix dhā are formed adverbs
signifying : *ways, times, fold,* and sometimes *kinds.*

EXAMPLES.

ekadhā, once

dvidhā, in two ways; in two; of two kinds

tidhā, in three ways; three-fold, in three parts

282. The word guṇa, though not a suffix, is often
employed like dhā with the meanings of *times, fold.*
In the sense of *times,* it generally takes the neuter
form in aṁ.

EXAMPLES.

dasaguṇaṁ, ten times; or ten-fold

tiguṇaṁ, three times; or three-fold

catuguṇaṁ, four times; or four-fold

Remark. In the sense of *fold,* the compound being
an *Adjective,* is treated as such and is declined like
deva, kaññā and rūpaṁ.

283. dhā is also used in the same way after a few
adjectives :

bahudhā, in many ways

anekadhā, in more than one way

284. Distributive adverbs are formed from numerals by means of suffix *so* (Sansk. cas).

EXAMPLES. ᵠ

ekaso, one by one

pañcaso, five by five

285. From khattuṁ, multiplicative adverbs are formed.

EXAMPLES.

dvikkhattuṁ, twice

sattakkhattuṁ, seven times

satasahassakkhattuṁ, one hundred thousand times.

286. The two following suffixes, from substantives and adjectives, *ka* and *ya*, form collective nouns and adjectives.

EXAMPLES.

catukka, four-fold, consisting of four, a collection of four things; a place where four roads meet.

dvaya, of two sorts, consisting of two, a pair.

dvika, duka, consisting of two, a pair.

tika, taya, tayī, consisting of three, a triad, etc.

287. There is an adverb, meaning *once, at once,* never used in composition with numerals, it is *sakiṁ,* (Sansk, sakṛt). When used before words beginning with a vowel it sometimes takes the forms *sakid* or *sakad.*

EXAMPLES.

sakiṁ passanto, seeing (him) once

sakiṁ yeva, at once, simultaneously

sakid eva, at once, simultaneously

sakadāgamī (āgamī), returning once only

CHAPTER IX.

PRONOUNS, PRONOMINAL ADJECTIVES,

AND

PRONOMINAL DERIVATIVES.

288.   (I) PERSONAL PRONOUNS.

289.   DECLENSION OF **AHAM**, I.

OF ALL GENDERS.

Singular.   *Plural.*

Nom.   aham, I   mayaṁ, we
                                 amhe, we
                                 vayaṁ, we

Gen.   mama, my, mine   amhākaṁ, our, ours
        mayhaṁ, my, mine   amhaṁ, our, ours
        mamaṁ, my, mine   asmākaṁ, our, ours
        amhaṁ, my, mine   no, our, ours

Dat.   mama, to me, for me   amhākaṁ to us, for us
        mayhaṁ, to me, for me   amhaṁ, to us, for us
        mamaṁ, to me, for me   asmākaṁ, to us, for us
        amhaṁ, to me, for me   no, to us, for us
        me, to me, for me

Acc.   maṁ, me   amhe, us
        mamaṁ, me   amhākaṁ, us
                                 asme, us
                                 amhe, us
                                 no, us

	Singular.	*Plural.*
Ins.	mayā, me, by me	amhehi, by us
		amhebhi, by us
		no, by us
Abl.	mayā, me, from me	amhehi, from us
		amhebhi, from us
		no, from us
Loc.	mayi, in, on, upon me	amhesu, in, on, upon us
		asmāsu, in, on, upon us
		asmesu, in, on, upon us

Remarks. (a) The *singular* base of ahaṁ is *mad* according to Sanskrit commentators; it is properly *ma* and *mam*. Pronominal derivatives are, however, formed from the three bases: *mad, mam* and *ma*, the latter sometimes with the *a* lengthened: *mā* (*See Pronominal Derivation at the end of the present chapter.*)

(b) The form *me*, of the *Gen., Dat., Ins., Abl. Sing.*, is enclitic; it is never used at the beginning of a sentence.

(c) The form *no*, of the same cases in the plural is also enclitic, and never used at the beginning of a sentence.

(d) The *plural* base is *amha*, or *amhad*.

290.   DECLENSION OF **TVAṀ**, THOU

<div align="center">OF ALL GENDERS.</div>

	Singular.	*Plural.*
Nom.	tvaṁ, tyou	tumhe, you
	tuvaṁ, thou	
	taṁ, thou	

	Singular.	*Plural.*
Gen.	tava, thy, thine	tumhākaṁ, your, yours
	tavaṁ, thy, thine	tumhaṁ, your, yours
		vo, your, yours
	tuyhaṁ, thy, thine	
	tumhaṁ, thy, thine	
	te, thy, thine	
Dat.	tava, to thee, for thee	tumhākaṁ, to you, for you
	tavaṁ, to thee, for thee	tumhaṁ, to you, for you
	tuyhaṁ, to thee for thee	vo, to you, for you
	tumhaṁ, to, thee, for thee	
	te, to thee, for thee	
Acc.	tavaṁ, thee	tumhe, you
	taṁ, thee	tumhākaṁ, you
	tuvaṁ, thee	vo, you
	tvaṁ, thee	
	tyaṁ, thee	
Ins.	tvayā, by thee	tumhehi, by you
	tayā, by thee	tumhebhi, by you
	te, by thee	vo, by you
Abl.	tvayā, from thee	tumhehi, from you
	tayā, from thee	tumhebhi, from you
	tvamhā, from thee	vo, from you
	te, from thee	
Loc.	tvayi, in, on, upon thee	tumhesu, in, on, upon you
	tayi, in, on, upon thee	

Remarks. (*a*) The bases are *tad* and *ta* (sometimes lengthened to tā), in the *singular*.

(*b*) tumha (tumhad), is the plural base.

(*c*) *te* like *me* of aham, is an enclitic form and never begins a sentence; so is *vo* for the plural.

(*d*) *vo* is also found in the *Nom.* plural.

(*e*) It will be remarked Pronouns have no forms for the Vocative case.

291. (II) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF **SO, SĀ, TAM**; THIS, THAT, HE, SHE, IT.

292.   *Masculine.*

so, he; this, that

Singular.		*Plural.*
Nom.	so, sa	te
Gen.	tassa	tesam, tesānam
Dat.	tassa	tesam, tesānam
Acc.	tam	te
Ins.	tena	tehi, tebhi
Abl.	tasmā, tamhā	tehi, tebhi
Loc.	tasmim, tamhi	tesu

293.   *Feminine.*

sā, she; this, that.

Nom.	sā			tā, tāyo
Gen. and Dat.	{ tassā tassāya tissā tissāya tāya	Gen.	tāsam tāsānam	
		Dat.	tāsam tāsānam	

Singular.		*Plural.*
Acc.	taṁ	tā, tāyo
Ins.	tāya	tāhi, tābhi
Abl.	tāya	tāhi, tābhi
Loc.	tassaṁ	tāsu
	tissaṁ	
	tāyaṁ	

294.   *Neuter.*

tam, it ; this, that.

Nom.	taṁ, tad	tāni
Gen.	tassa	tesaṁ, tesānaṁ
Dat	tassa	tesaṁ, tesānaṁ
Acc.	taṁ, tad	tāni
Ins.	tena	tehi, tebhi
Abl.	tasmā, tamhā	tehi, tebhi
Loc.	tasmiṁ, tamhi	tesu

Remarks. (a) In the *Gen., Dat., Abl.* and *Loc.* singular for the *Masc.* and *Neut.*, a form from pronominal stem : a, is also used : assa, asmā, asmiṁ., in the *Feminine* too, for the *Gen., Dat.* and *Loc.* singular : assā, assaṁ (Loc.)

(b) In the Neuter, the form *tad* is used mostly in compound words, as : tad (=taṁ) karo=takkaro, "doing this," and also before a vowel.

(c) It will have been remarked that the stem : ta, 3rd personal pronoun (so, sā, taṁ), is also used as a demonstrative.

(d) *ta* is the base or stem of so, sā, taṁ; as above said (Note *b*), the form *tad* of the base is also used.

(e) Very often, the above pronoun may be translated as the Definite Pronoun.

(f) It is, too, often used pleonastically with the pronouns *ahaṁ* and *tvaṁ*, as are, in fact, most Demonstrative Pronouns; for instance:

so 'haṁ = *this* I, *viz.*, I.

tassa me (*Dat.*) = to *this* me, *viz.*, to me.

sā 'yaṁ (= sā ayaṁ) taṇhā = This longing.

(g) Attā, self; own (154), is, in its oblique cases, very much used in a reflexive sense, instead of the three Personal Pronouns.

295. There is a common substitute of so, sā, taṁ, obtained by replacing *t* wherever it occurs, by *n*, for the three genders. Thus we have:

Masculine.	*Feminine.*	*Neuter.*
nassa = tassa	nāya = tāya	naṁ = taṁ
nena = tena	nassā = tassā	The rest of the
naṁ = taṁ	nassāya = tassāya	oblique cases
nasmā = tasmā	nassaṁ = tassaṁ	are like the
nasmiṁ = tasmiṁ	nāyaṁ = tāyaṁ	Masculine.
ne = te	nā = tā, tāyo	
nehi = tehi	nāhi = tāhi	
nesaṁ = tesaṁ	nāsaṁ = tāsaṁ	
nesu = tesu	nāsu = tāsu	

296. The forms with *n* as above given are generally used when a noun which has been already mentioned, is referred to; as,

> taṁ khādāpessāmi nan 'ti. I'll make you eat *him* (*viz.,* a monkey previously mentioned).

297.   DEMONSTRATIVE PRONOUNS.

298.   DECLENSION OF **ESO, ESĀ, ETAṀ,** THIS.

299. The student will readily perceive that the above Demonstratives are formed simply by prefixing *e* to *so, sā* and *taṁ.* They are declined exactly like so, sā, taṁ.

300. As in the case of so, sā and taṁ, so also with *eso, esā* and *etaṁ,* the *t* may be replaced all through by *n,* so that we obtain the forms: *enena, enaṁ, enāya,* etc., whose declension presents no difficulty whatever. These forms are also used in referring to a noun already mentioned.

301. Eso, esā, etaṁ may be translated by "that" sometimes.

302. The neuter *etad* (=etaṁ) is used in composition, or before a vowel.

303. This Pronoun is also used pleonastically with a Personal Pronoun (294, *f*).

304. *e,* is considered as the base of Pronouns *ena, eta,* etc. It is much used in derivation.

DECLENSION OF **AYAṀ,** THIS; THIS HERE.

305.   *Masculine.*

	Singular.	*Plural*
Nom.	ayaṁ	ime
Gen.	assa	imesānaṁ, imesaṁ
	imassa	esānaṁ, esaṁ

Singular.		*Plural.*
Dat.	assa	imesānaṁ, imesaṁ
	imassa	esānaṁ, esaṁ
Acc.	imaṁ	ime
Ins.	anena	imehi, imebhi
	iminā	ehi, ebhi
Abl.	asmā, imasmā	imehi, imebhi
	imamhā	ehi, ebhi
Loc.	asmiṁ, imasmim	imesu, esu
	imamhi	

306.   *Feminine.*

Nom.	ayaṁ	imā
		imāyo
Gen.	assāya, assā	imāsānaṁ
	imissāya, imissā	imāsaṁ
	imāya	
Dat.	assāya, assā	imāsānaṁ
	imissāya, imissā	imāsaṁ
	imāya	
Acc.	imaṁ	imā
		imāyo
Ins.	imāya, assā	imāhi
	imissā	imābhi
Abl.	imāya, assā	imāhi
	imissā	imābhi
Loc.	assaṁ, imissaṁ	imāsu
	assā, imissā	
	imāyaṁ, imāya	

307.　　　　　*Neuter.*

	Singular.	*Plural.*
Nom.	idaṁ, imaṁ	imāni
Gen.	imassa, assa	imesaṁ, imesānaṁ
		esānaṁ, esaṁ
Dat.	imassa, assa	imesaṁ, imesānaṁ
		esānaṁ, esaṁ
Acc.	idaṁ, imaṁ	imāni
Ins.	iminā, anena	imehi, imebhi
		ehi, ebhi
Abl.	imasmā, amhā	imehi, imebhi
	asmā	ehi, ebhi
Loc.	imasmiṁ, asmiṁ	imesu, esu
	imamhi	

Remarks. (*a*). The student will remark that the de-clension of *ayaṁ* is based on two stems: **a** and **i**.

(*b*) Ayaṁ is used substantively as well as pro-nominally.

DECLENSION OF **ASU**, THAT.

308.　　　　　*Masculine.*

	Singular.	*Plural.*
Nom.	asu	amū, amuyo
Gen.	amussa, adussa	amūsaṁ
	amuno	amūsānaṁ

	Singular.		*Plural.*
Dat.	amussa, adussa amuno		amūsaṁ amūsānaṁ
Acc.	amuṁ		amū, amuyo
Ins.	amunā		amūhi amūbhi
Abl.	amusmā, amumhā amunā		amūhi amūbhi
Loc.	amusmiṁ amumhi		amūsu

309. *Feminine.*

Nom.	asu	amū, amuyo
Gen.	amussā amuyā	amūsaṁ amūsānaṁ
Dat.	amussā amuyā	amūsaṁ amūsānaṁ
Acc.	amuṁ	amū, amuyo
Ins.	amuyā	amūhi, amūbhi
Abl.	amuyā	amūhi, amūbhi
Loc.	amussaṁ amuyaṁ	amūsu

310. *Neuter.*

Nom.	aduṁ, amuṁ	amūni, amū
Gen.	amussa, adussa	amūsaṁ, amūsānaṁ

	Singular.	*Plural.*
Dat.	amussa, adussa	amūsaṁ, amūsānaṁ
Acc.	aduṁ, amuṁ	amūni, amū
Ins.	amunā	amūhi
		amūbhi
Abl.	amusmā, amumhā	amūhi
	amunā	amūbhi
Loc.	amusmiṁ	amūsu
	amumhi	

Remarks. (a) Some native grammarians also give *amu* for the *Nom. Sing.* in the Masculine and Feminine.

(b) It will be noticed that the stem is *amu*; in the *Neuter*, there are a few forms on the stem *adu*.

(c) To express : *such, so and so*, ka is added to the stem, as, asuka, amuka.

(d) The forms asuka and amuka are often used to express some contempt.

(e) These two forms have in the plural *Masc. and Neut. Acc. asuke, amuke.*

311.   RELATIVE PRONOUNS.

DECLENSIONS OF **YO, YĀ, YAṀ.**

312. Masculine **yo,** who; he who; whoever; what.

	Singular.	*Plural.*
Nom.	yo	ye
Gen.	yassa	yesaṁ

Singular.		*Plural.*
Dat.	yassa	yesaṁ
Acc.	yaṁ	ye
Ins.	yena	yehi
		yebhi
Abl.	yasmā	yehi
	yamhā	yebhi
Loc.	yasmiṁ	yesu
	yamhi	

313 Feminine, **yā**, she; she who; whoever; what.

Nom.	yā	yā, yāyo
Gen.	yāya, yassā	yāsaṁ
Dat.	yāya, yassā	yāsaṁ
Acc.	yaṁ	yā, yāyo
Ins.	yāya	yāhi, yābhi
Abl.	yāya	yāhi, yābhi
Loc.	yāyaṁ, yassaṁ	yāsu

314. Neuter, **yaṁ**, it; which: that which.

Nom.	yaṁ, yad	yāni
Gen.	yassa	yesaṁ
Dat.	yassa	yesaṁ
Acc.	yaṁ, yad	yāni
Ins.	yena	yehi, yebhi
Abl.	yasmā, yamhā	yehi, yebhi
Loc.	yasmiṁ, yamhi	yesu

Remarks. (*a*) For the sake of greater emphasis, the Personal Pronouns, and also *so*, *ayaṁ* and *eso* are used pleonastically with *yo*.

(*b*) Yo is used with *koci* (323), in the three Genders, as yo koci, yena kenaci, yaṁ kiñci, etc., both pronouns together meaning : whosoever, whoever, whatever, anyone, anything, etc.

(*c*) The form *yad* of the Neuter singular, is used before vowels and in composition.

(*d*) The base of yo is *ya*.

315.   INTERROGATIVE PRONOUNS.

DECLENSION OF **KO, KĀ, KIṀ.**

316.   Masculine, **ko**, who ? what ?

Singular.		*Plural.*
Nom.	ko	ke
Gen.	kassa, kissa	kesaṁ, kesānaṁ
Dat.	kassa, kissa	kesaṁ, kesānaṁ
Acc.	kaṁ	ke
Ins.	kena	kehi, kebhi
Abl.	kasmā, kamhā	kehi, kebhi
Loc.	kasmiṁ, kamhi	kesu
	kismiṁ, kimhi	

317.   Feminine, **kā**, who ? what ?

Nom.	kā	kā, kāyo	
Gen.	kāya, kassā	kāsaṁ, kāsānaṁ	
Dat.	kāya, kassā	kāsaṁ, kāsānaṁ	
Acc.	kaṁ	kā, kāyo	
Ins.	kāya	kāhi, kābhi	
Abl.	kāya	kāhi, kābhi	
Loc.	kāya, kassā	kāsu	
	kāyaṁ, kassaṁ		

318.   Neuter, **kiṁ,** what?

Singular.		*Plural.*
Nom.	kiṁ	kāni
Gen.	kissa, kassa	kesaṁ, kesānaṁ
Dat.	kissa, kassa	kesaṁ, kesānaṁ
Acc.	kiṁ	kāni
Ins.	kena	kehi, kebhi
Abl.	kasmā, kamhā	kehi, kebhi
Loc.	kismiṁ, kimhi	kesu
	kasmiṁ, kamhi	

Remarks. (a) The base of ko assumes several forms : *ka, ku (kud), ki (kid).*

(b) kud and kid are used before vowels and in composition.

319.   INDEFINITE PRONOUNS.

320. The Indefinite Pronouns are formed by adding *ci (cid), api* and *cana,* to the *Interrogative Pronouns.*

321. *ci,* or, before a vowel *cid,* is the suffix most commonly used to form these pronouns.

322. *canaṁ = cana,* is also found; both are some-times shortened to *ca.*

DECLENSION OF **KOCI, KACI,** AND **KAÑCI.**

323.   Masculine **koci,** any, some, anyone.

Singular.		*Plural.*
Nom.	koci	keci
Gen.	kassaci	kesañci
Dat.	kassaci	kesañci
Acc.	kañci, kiñci	keci

Singular.	*Plural.*
Ins. kenaci	kehici
Abl. kasmāci	kehici
Loc. kasmiñci, kamhici	kesuci
kismiñci, kimhici	kesuci

324. Feminine **kāci,** any, some, anything.

Nom.	kāci	kāci, kāyoci
Gen.	kāyaci, kassāci	kāsañci
Dat.	kāyaci, kassāci	kāsañci
Acc.	kañci	kāci, kāyoci
Ins.	kāyaci	kāhici
Abl.	kāyaci	kāhici
Loc.	kāyaci, kāyañci	kāsuci
	kassañci	

325. Neuter, **kinci,** any, some, anything.

The Neuter is declined like the Masculine except :

Singular.	*Plural.*
Nom. Acc. kiñci	kānici

326. By placing *na*, not, before the Indefinite Pronouns we get the meanings : none, no one, nothing, etc.

326. *ci, cana,* may also be placed after *adverbs,* to give them an indefinite sense, as :

kuhiṁ, where ?	kuhiñci, kuhiñcanaṁ, anywhere.
kudā, when ?	kudācanaṁ, ever, sometimes.
kadā, when ?	kadāci, sometimes.

OTHER PRONOUNS.

328. *Attā*, self, own, ownself (154), is very much used as a Reflexive Pronoun; so also are; *ātumā*, self, own, etc., which is but another form of attā, and very rarely used in Buddhist writings; *tuma*, having the same meaning, is still less frequent.

329. In composition the bases are: *atta, atuma* and *tuma*.

330. *sayaṁ*, oneself, by oneself and *sāmaṁ*, self, both indeclinable, are often used as Reflexive Emphatic Pronouns.

331. attā, ātumā and tuma are properly nouns used pronominally.

332. A few other nouns are thus used pronominally; the following are the most usual.

333. *bhavaṁ*, lord, sir (166). It is a very respectful term of address, used for the Second Pers. Pronoun; the verb is put in Third Person.

334. *Ayya,* lord, master; a Buddhist monk; it is used chiefly in addressing Buddhist monks, and is then often used with *bhante* (166).

335. *Avuso,* friend, brother; is also used as a pronoun sometimes. It is used mostly by senior monks to junior monks. Āvuso is indeclinable.

PRONOMINAL DERIVATIVES.

Possessive Pronouns.

336. A few Possessive Pronouns are formed from the *bases* of the *first* and *second* Personal Pronouns by means of suffixes : *īya* and *aka*; the vowel of the bases being sometimes lengthened before *aka*.

Base.	*Possessive Pronoun.*

mad (289, *a*) madīya,   'mine, my, my own.

mam (289, *a*) māmaka, mamaka, mine, my, my own.

amhad (289, *d*) amhadīya, ours, our own.

tad   (290. *a*) tadīya, thine, thy, thy own.

tava (Gen.)   tāvaka, thine, thy, thy own.

Remarks. (*a*) *āmaka, mamaka,* as well as *tāvaka,* may be derived from the singular genitive form by the addition of *ka.*

(*d*) The above Pronouns are declined like *deva, kaññā* and *rūpaṁ.*

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes, the principal of which are the following :—

(*a*) di (dī), disa, disaka, risa, tara, tama, ka.

(*b*) dā, dāni, tra, tha, thā, thaṁ, ti, to, va (vat), rahi, haṁ, ha, hiṁ, va, vaṁ, di.

The former (*a*) are used to form adjectives, and the latter (*b*) adverbs.

The following are the principal derivatives by means of the above suffixes.

338.   ADJECTIVES.

339. di (dī), disa, disaka and risa, express *likeness, resemblance*; the vowel of the stem being lengthened before them.

 EXAMPLES.

Pronominal base.   *Adjective.*

ma   (289, *a*) mādī, mādi, mādisa, mārisa, like
                                      me, such as I.
ta   (290, *a*) tādi, tādisa, tādisaka, like him,
                                      like that, such.
amha (289, *d*) amhādisa, like us.
tumha (290, *b*) tumhādisa, like you.
i   (307, *a*) īdī, idi, īdisa, īrisa, īdisaka, like
                                      this, such as this.
e   (304) edī, edi, edisa, erisa, like this,
                                      such as this.
eta   (298, 302) etādisa, etārisa, such as this or
                                      that, such.
ki   (318, *a, b*) kīdī, kidi, kīdisa, kīrisa, like
                                      what? of what kind?

340. The suffix *dikkha*, has the same meaning as disa, etc. It is obtained by assimilation from the Sanskrit dṛkṣa. Hence we have also the forms:

            tādikkha = tādisa
            kīdikkha = kīdisa
            edikkha = edisa
            īdikkha = īdisa, etc.

341. In *edi, edisa*, etc., the stem *i* is strengthened (105), in īdisa, etc., it is merely lengthened (19).

342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have:

> katara, which? what?
> katama, which? what?

343. Some adjectives assume a rather anomalous form; such are, for instance: *kittaka, tattaka, yattaka, ettaka*, etc. A glance will suffice to show that they are formed on pronominal bases: ya, eta, ki, (ka), etc. The difficulty is to account (for most of them) for the *double tt*. It is obvious these adjectives were formed by adding the adjectival suffix ka, to the Adverbial Instrumentive in 'tā (from vat, vant: *cf.*, Sansk. *tāvatā* from tāvat; *yāvatā*, from yāvat). The Pāli forms are simply contractions from the Sanskrit forms; as: tāvatā + ka = tāvatāka: the loss of medial *va* being compensated by the doubling of the last tā; the *ā* being shortened before ka, and the ā of the first tā as well, according to euphonic laws. So that:

> kittaka, how much? How many? How great?
> kittaka, = *kīvatāka.
> ettako, so great, so much, so many.
> ettako, = *etāvatāka.
> yattaka however much; however big or large.
> yattaka, = yāvatāka.
> tattaka, as many, as great, as big or large.
> tattaka, = tāvatāka.

But *cf.* also such Sansk. forms as: iyattaka (i-yad-ta-ka); kiyattaka (ki-yad-ta-ka).

The form *etta* = ettaka, may be accounted for by the further dropping of final *ka*, the adverb *etto*, thence,

is probably a contracted form etato (*Abl.* of etaṁ); in *ettavatā*, =etāvat, the consonant of the base is doubled.

344. (*b*) ADVERBIAL DERIVATIVES.

Adverbial derivatives from pronominal bases constitute a large and useful class of words.

The principal suffixes used to form these adverbs have been given above (337, *b*). We will give here a few examples of such formation.

345. dā, dāni, rahi express *time*.

EXAMPLES.

Pronominal base.		*Adverb.*
ka	(338, *a*)	karahi, kadā, when.
i	(307, *a*)	idāni, now; at this time.
ta	(290, *a*)	tarahi, tadā, tadāni, then; at that time.
eta	(298 302)	etarahi, now.

346. to, tra, tha, dha, ha, haṁ, hiṁ, form adverbs of *place*. Before a short vowel the *t* of tha is doubled.

EXAMPLES.

Pronominal base.		*Adverb.*
ka, ku	(318, *a*)	kattha, kutra, kuttha, kahaṁ, kuhaṁ, kuhiṁ, where? whither? wherein? in what place?
ya	(314, *d*)	yatra, yattha, where, wherein, whither.
ya		yato, from what.
e	(304)	ettha, here, herein.
a	(307, *a*)	atra, attha, here.
ta	(290, *a*)	tattha, tatra, tahaṁ, tahiṁ, there, thither.

Pronominal base.	Adverb.
ta	tato, thence, from that place.
i (307, *a*)	iha, idha, here, in this place.
i	ito, hence, from this place.
eta (298, 302)	etto, (through etato 343), hence.

347. thā, va, vaṁ, thaṁ, ti form adverbs of *manner*.

ta	tathā, thus, so, like that.
ka	kathaṁ, how ?
i	itthaṁ, thus, in this manner.
i	iva, like this, as, as it were.
i	iti, thus, in this manner.
e	eva, evaṁ, so, just so.
ya	yathā, as, like.

348. Another suffix *va*, from *vat* (=Sansk, vat), forms adverbs of *time* and *cause* from the pronominal bases tā, ya, ki. The final *t* of vat is dropped according to the phonetic laws obtaining in Pāli, which do not suffer any consonant to remain at the end of a word, except ṁ; before a vowel, however, the final *t* is revived in the form of a *d*; as for instance : tāva, but ; tāvad eva.

Pronominal base.	Adverb.
ya	yāva, until ; as long as ; in order that
ta	tāva, so long, still, yet.

Remarks. Final *a* of the base is lengthened before va (vat), which, as we have seen already (219, *ff*), forms adjectives from nouns.

The *Abl. sing.* suffix *tā* is also added to such forms as the above.

EXAMPLES.

yāvatā, as far as, because.

tāvatā, so far, to that extent, on that account.

From other pronominal bases we have:

Pronominal base.		*Adverb.*
eta	(298)	ettāvatā, to that extent, so far, thus.
ki	(318, *a*)	kittāvatā, to what extent? how far?

349. It has been seen that by adding *ka* to these forms we obtain adjectives of cognate meaning.

350. The suffix *di*, expressing *condition*, is found only in *yadi*, if.

351. The suffix *ti*, is found in: *kati*, how many? *yati*, as many, and *tati*, so many.

352. Certain *Case-forms* of pronouns are used adverbially. They will be considered in the Chapter on Adverbs.

ADJECTIVES DECLINED PRONOMINALLY.

353. A few adjectives take the pronominal declension. They are:

katara, which? what?	ubhaya, both.
katama, which? what?	itara, other, different.
añña, other, another	aññatara, one, a certain, another
aññatama, one of several, a certain	pubba, first, former.
para, distant, other	apara, subsequent, other.
dakkhiṇa, right (not the left)	uttara, upper, higher.
adhara, lower, inferior	vissa, all.
amuka, so and so, such (310, *c*)	asuka, so and so, such.

CHAPTER X.
VERBS.

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form,. by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number.

355. There are two voices :
   (1) The *Active,* called in Pāli *Parassapada* (*lit.* a word for another) and
   (2) The *Reflective,* in Pāli called *Attanopada* (*lit.* a word for one's self).

356. The Active Voice, or Parassapada may be said to be used, when the fruit or consequence of the action expressed by the verb passes on to person or thing other than the *subject* or *agent*; the Reflective Voice or Attanopada, is used when the fruit or the consequence expressed by the verb accrues to no one else but to the agent. The Reflective Voice merely implies that the agent has the ability to do that action or suffer that state which is denoted by the Root.

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active or Reflective has been almost, if not altogether, effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies. It, therefore, follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358. There are six Tenses :
   (1) The *Present*; and its preterite :
   (2) The *Imperfect*; used originally to express a definite past.

(3) The *Aorist*, expressing time recently past. This is now the only true past tense in Pāli, and is very extensively used.

(4) The *Perfect*, orginally an indefinite past. This tense is of very rare occurrence.

(5) The *Future* expressing future time in general and its preterite.

(6) The *Conditional*, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

359. There are three Modes of the Present Tense:

(1) The *Indicative*,
(2) The *Imperative*, and
(3) The *Optative*.

360. The Present, the Perfect and the Future Tenses have each a Participle, called after them:

(1) The Present *Participle*.
(2) The Perfect *Participle*, and
(3) The Future *Participle*.

Remarks. The Perfect Participle, mostly formed from the Root, is principally of past and passive meaning : sometimes also of neuter meaning.

361. There is also a Participle of Necessity, also called Future Passive Participle and Potential Participle, which is but a Verbal Adjective.

362. According to the Base on which they are formed, the Present and the Future Participles may be *Active* or *Passive* in sense.

363. There are two Verbal Nouns :

    (1) The *Infinitive*, in the Accusative Case-form ; sometimes (rarely) in the Dative Case-form ; which has nothing to do with the Conjugation and the Tense-Systems ; and has the sense of a regular Infinitive.

    (1) A *Gerund* so-called, which is but the Case-form of a derivative noun having the force of an absolute participle.

364. There are two Numbers : the Singular and the Plural.

365. There are three Persons : the First, Second and Third Persons.

366. From what has been said above, it will be seen hat the tenses group themselves into four well-defined tClasses or systems :

    (1) The *Present System*, composed of :

        (a) The Present Indicative, and its preterite :

        (b) The Imperfect ;

        (c) The Present Imperative;

        (d) The Present Optative, *and*

        (e) The Present Participle.

    (2) The *Aorist System*, composed of ;
        Th Aorist Tense only.

    (3) The *Perfect System*, comprising ;

        (a) The Perfect Tense, *and*

        (b) The Perfect Participle.

(4) The *Future System*, composed of :
  (*a*) The Future Tense :
  (*b*) The Conditional, *and*
  (*c*) The Future Participle.

367. There is a division of the tenses, more ficti-
tious than real, into "Special Tenses" and "General
Tenses", from such a division, one would be inclined
to think that the former are formed on a *special base*
or modified form of the root, and the latter, therefore,
from the root itself.   But such in fact is not the case,
for it will later on be remarked that the special and
the general tenses not seldom interchange their bases.

368. As, however, the *Present System* is by far the
most important, and as it is made the basis of the
different Conjugations or Classifications of Verbs, we
will, in the next section, explain the formation of the
several stems or bases of the Present System (other-
wise called "Special Tenses,") of which there are ten,
divided into *Seven Conjugations*.

These bases are in consequence called *"Special
Bases."*

369. The Conjugation of Verbs is furthermore
divided into Primitive and Derivative Conjugations.

(A) PRIMITIVE VERBS.

Formation of the **special bases** of the **Present
System.**
Conjugation.

370. The verbs of the **First Conjugation** form the
Present stem or base in four ways, as follows :

(1) The roots end in a consonant, and to form the
base or stem, simply add A.

EXAMPLES.

Roots.	Bases.
pac, to cook	paca
labh, to obtain	labha
mar, to die	mara
rakkh, to keep, guard	rakkha
yāc, to entreat, beg	yāca
vad, to tell, say	vada
tar, to cross	tara
jīv, to live	jīva
bhar, to carry	bhara

371. To this division belong those roots which, ending in a consonant preceded by *i* or *u*, sometimes do, and sometimes do not, strengthen the vowel (*i, u*)

EXAMPLES.

(*Without Strengthening.*)

Roots.	Bases
tud, to know, destroy	tuda
phus, to touch	phusa
likh, to write	likha
nud, to remove	nuda

(*With Strengthening.*)

Roots.	Boses.
gup, to keep, watch	gopa
subh, to shine, be beautiful	sobha

(2) The roots of this division do not take the conjugational sign *a*: the personal endings of the tenses are added directly to the root.

EXAMPLES.

Roots.	Bases.
yā, to go	yā
vā, to blow	vā

Roots.	*Bases.*
ṭhā, to stand	ṭhā
khyā, to tell (with prefix)	khyā
brū, to speak	brū

Remarks. (a) To this class may be said to belong the roots ending in *i, ī,* or *u, ū* which, when *a* is added to them, do not take their semi-vowel substitute, but are merely gunated (109, 104—107).

EXAMPLES.

*Roots.*ᵃ	*Bases.*
ni, to lead	ne (or naya) (*3rd Division*)
ji, to conquer	je (or jaya) (*3rd Division*)
hū, to be	ho
ku, to sound	ko (or kava) (*3rd Division*)

(b) To these transformed roots, which at first sight appear to be pure roots, the personal endings are added, as after the roots yā, vā, ṭhā, etc. (*2nd Division*).

(c) So that these roots assume two special bases : one in *e* or *aya,* and one in *o* or *ava,* according as the last vowel is *i, ī* or *u, ū.*

(3) The roots of this division end in *i, ī* or *u, ū* which, before the conjugational sign *a,* are respectively changed to *ay* and *av* (103—110).

EXAMPLES.

Roots.	*Bases.*
nī, to lead, guide	(√nī + a =) naya
ji, to conquer	(√ ji + a =) jaya
bhū, to be	(√ bhū + a =) bhava

Roots.	*Bases*
ku, to make a sound	($\sqrt{}$ ku + a =) kava
khi, to govern	($\sqrt{}$ khi + a =) khaya

(See above No. 2, Remarks (a, c),

(4) The verbs of the *Fourth* Division of the First Conjugation form their special bases by reduplicating the root.

EXAMPLES.

Roots.	*Bases.*
ṭhā, to stand	tiṭṭhā
dā, to give	dadā
dhā, to hold	dadhā
hā, to forsake	jahā
hū, to sacrifice	juho

Remark. These retain the long *ā* before the Personal endings of the Present and of the Imperative.

372. The Rules of Reduplication are as follows :

(1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it.

If the root begins with a vowel, that vowel alone is reduplicated.

(2) A *guttaral* is reduplicated by its corresponding *palatal.*

(3) An unaspirate is always reduplicated by an unaspirate (page 2,); which means that *an unaspirate is reduplicated by itself.*

(4) The initial *h* of a root is reduplicated by *j.*

(5) An aspirate is reduplicated by its unaspirate.

(6) *V* is generally reduplicated by *u*.

(7) A long vowel is shortened in the reduplicated syllable. That is :

- (*a*) *a* or *ā* takes *a* in reduplication, and sometimes *i*.
- (*b*) *i* or *ī* takes *i*.
- (*c*) *u* or *ū* takes *u* but sometimes *a*.
- (*d*) *i* is occasionally changed to *e*.
- (*e*) *u* is changed to *o* sometimes.
- (*f*) *a* of the root, following the first consonant, is sometimes changed to *ā*; that is, it is lengthened.

EXAMPLES.

Simple roots.		*Reduplicated bases.*
dhā, to hold	(Rule 372, 5, 7—*a*)	dadhā
dā, to give	(Rule 372, 3, 7—*a*)	dadā
kit, to cure	(Rule 372, 2, 7—*b* ; 88).	cikiccha
gam, to go	(Rule 372, 2, 7—*a*)	jagama
khan, to dig	(Rule 372, 2, 7—*a*)	cakhana
har, to bear	(Rule 372, 4, 7—*a* and *f*)	jahāra
has, to laugh	(Rule 372, 4, 7—*a* and *f*)	jahāsa
budh, to know	(Rule 372, 3, 7—*e*)	bubodha
suc, to mourn	(Rule 372, 3, 7—*e*)	susoca
pac, to cook	(Rule 372, 3, 7—*a*)	papaca.
chid, to cut	(Rule 372, 5, 7—*d*)	cicheda
bhū, to be	(Rule 372, 5, 7—*c*)	babhuva
vas, to live	(Rule 372, 6, 7—*f*)	uvāsa
vad, to say	(Rule 372, 6, 7—*f*)	uvāda
ah, to say	(Rule 372, 1°; 22)	āha

Remarks. The above rules of reduplication apply as well to the Perfect Tense; but as the Perfect is very seldom used in Pāli, the student ought not to assume the existence of any form unless it be actually found in the course of his reading.

373. The Verbs of the **Second Conjugation** form their Special Bases by inserting *niggahīta* before the last consonant of the root, and then adding *a*, as in the First Conjugation. Niggahīta follows the usual rules of Sandhi (39).

<div align="center">EXAMPLES.</div>

Roots.	*Bases.*
rudh, to restrain	rundha
muc, to free	muñca
chid, to cut	chinda
lip, to smear	limpa
bhuj, to eat	bhuñja
pis, to grind	piṁsa

374. The sign of the **Third Conjugation** is *ya*, which is added to the root; the rules for the Assimilation of *y* (70*ff*) are regularly applied.

<div align="center">EXAMPLES.</div>

Roots.		*Bases.*
yudh, to fight	($\sqrt{}$yudh + ya (74, vi)=	yujjha
budh, to know	($\sqrt{}$budh + ya (74, vi)=	bujjha
pas, to see	($\sqrt{}$pas + ya (76, i)=	passa
dus, to vex	($\sqrt{}$dus + ya (76, i)=	dussa
gā, to sing	($\sqrt{}$gā + ya)=	gāya
jhā, to think	($\sqrt{}$jhā + ya)=	jhāya

Remarks. The roots of this conjugation ending in long *ā*, are sometimes given under the form of *e* also; thus :

ge = gā, to sing.
ve = vā, to weave.
jhe = jhā, to think, meditate.

375. The forms in *ā* (gā, etc.) belong, as we have already seen, to the Third Conjugation, but those in *e* belong to the First Conjugation (3rd Division), and form their bases by the addition of *a*. Thus :

ge + a = gāya.
ve + a = vāya.

Remarks. Note well that final *e + a = āya* with lengthening of the first *a*.

376. The Verbs of the **First Conjugation** form the present Stem or Base by the addition of *ṇu*, or *ṇā if the root end in a vowel*; but *uṇu* or *uṇā* if the root end in a consonant.

Remarks. (a) The *u* of *ṇu* and *uṇu* may be strengthened to *o*.

(b) This *u* or *o* may, before a personal ending beginning with a vowel, be changed to *va* (27, ii *a, b*).

EXAMPLES.

Roots.	Bases.
su, to hear	suṇā or suṇo
āp (with prefix pa = pāp) to attain	pāpuṇā or pāpuṇo

(c) The long *ā* of *ṇā, uṇā* is retained before the Personal endings of the Present and of the Imperative except the 3rd Person Plural. Occasionally, however, it is found shortened.

(d) In a few cases the ṇ is *de-lingualised* and changed to the dental nasal, *viz*, n, following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding *nā* to the root, which as a rule ends in a vowel.

Remarks. (a) If the final vowel of the root is long (ā), it is shortened before *nā*.

(b) Under the influence of a *preceding* Sanskrit r or r., *nā* is sometimes lingualised and becomes *ṇā*.

EXAMPLES.

Roots.	Bases.
ci, to heap, collect	cinā.
ki, to buy, barter (Sans. krī)	kīnā or kinā.
dhū, to shake	dhunā.
ji, to conquer, win	jinā.
as, to eat	asnā.
jā, to know	jānā.
yu, to mix, associate	yunā

Remarks. The long a of *nā* is retained in all the persons of the Present and Imperative, except in the *3rd Plural*. The short form in *na* is also often found.

378. The Verbs of the **Sixth Conjugation** form their Special Bases by adding *u* to the root; this *u* generally strengthens to *o*, which before an ending beginning with a vowel is changed to *va* (27).

EXAMPLES.

Roots.	Bases.
kar, to do, make	karo
tan, to stretch, expand	tano
kuṇ, to make a sound	kuṇo
van, to beg, ask for	vano

Remarks. (*a*) The conjugation of √kar, highly irregular and formed on several bases, will be given in full later on.

(*b*) The roots belonging to this Conjugation are remarkably few.

379. The Verbs of the **Seventh Conjugation** form their Special Bases by adding to the root *aya,* which by contraction may be replaced by *e*. The forms in *e* are more commonly met with than those in *aya*. (Compare : 1st *Conjugation,* 3rd *Division*).

Remarks. The following should be carefully noted :

(*a*) When the radical vowel is *u,* it is changed to *o*, provided it be not followed by a Conjunct Consonant.

(*b*) Radical *a,* if followed by a single Consonant, is generally lengthened, in some cases, however, it remains short.

(*c*) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases : one in *e* and one in *aya* (Compare : 1st Conjugation, 3rd Division).

EXAMPLES.

Roots	*Bases*
cur, to steal	core *or* coraya
gup, to guard, shine	gope *or* gopaya
pus, to nourish	pose *or* posaya
bandh, to bind	bandhe *or* bandhaya
tīr, to finish, accomplish	tīre *or* tīraya
chadd, to throw away	chadde *or* chaddaya
kath, to say	kathe *or* kathaya

380. A great many roots can form their bases according to two or three or even most Conjugations. in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers. after the bases refer to the Conjugations.

EXAMPLES.

Roots.	*Bases.*
subh	sobha (1), to shine : √subh + a = sobha.
subh	sumbha (2), strike : √subh + ṁ + a = sumbha.
kus	kosa (1), to call, cut : √kus + a = kosa.
kus	kussa (3), to embrace : √kus + ya, kusya = kussa (76).
tik	teka (1), to go : √tik + a = teka.
tik	tikuṇā (4), to oppress : √tik + uṇā = tikuṇā.
rī	re (1), to expand : √rī + a = re.
rī	rīṇā, (5), to inform : √rī + ṇā = rīṇā.
lī	laya (1), to liquify : √lī + a = laya.
lī	līnā (4), to approach : √lī + nā = līnā.
tan	tana (1), to aid, assist : √tan + a = tana.
tan	tano (6), to expand, stretch : √tan + u (= o) = tano.
vaḍḍh	vaḍḍha (1), to grow, increase, √vaḍḍh + a = vaḍḍha.
vaḍḍh	vaḍḍhe (7), to pour from one vessel into another : √vaḍḍh + e = vaḍḍhe.
vid	vida (1), to know : √vid + a = vida.
vid	vijja (3), to be, have : √vid + ya = vidya = vijja.
vid	vind (2), to find, get, enjoy : √vid + ṁ + a = vinda.
vid	vede, vedaya (7), to feel, speak : √vid + e = **vede** *or* vedaya.

CONJUGATION OF THE PRESENT SYSTEM.

First Conjugation.

381. The bases of the verbs having been formed according to the rules given in the preceding paragraphs, there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tense of the Present-System, which is by far the most important, omitting the Present Participle, which will be treated in a special chapter.

Present Indicative.

Pers. Active. Voice.		*Pers. Reflective. Voice.*	
Sing.	*Plur.*	*Sing.*	*Plur*
1. mi	ma	e	mhe
2. si	tha	se	vhe
3. ti	nti	te	nte, re

Imperfect.

1. a, aṁ	amhā	iṁ	mhase
2. o	ttha	se	vhaṁ
3. a	u	ttha	tthuṁ

Imperative.

1. mi	ma	e	āmase
2. hi	tha	ssu	vho
3. tu	ntu	taṁ	ntaṁ

Optative.

1. eyyāmi	eyyāma	eyyaṁ	eyyāmhe
2. eyyāsi	eyyātha	etho	eyyavho
3. eyya	eyyuṁ	etha	eraṁ

Remarks. (*a*) In the *singular* Optative Active Voice, e may be substituted for eyyāmi, eyyāsi and eyya.

(*b*) The vowel of the base is dropped before a Personal Ending beginning with a vowel.

(*c*) Before *mi* and *ma* of the Present Indicative, the *a* of the base is lengthened.

(*d*) In the 2nd person singular Active of the Imperative, *hi* may be dropped and the base or stem alone used. Note that before *hi* the *a* of the base is lengthened.

382. As has been said above (370), the First Conjugation has four divisions. The roots ending in a consonant and adding *a* to form the base, are extremely numerous.

383. The following is the paradigm of √**pac,** to cook.

Present Indicative.

I cook, etc.

	Active.		*Reflective.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	pacāmi	pacāma	pace	pacāmhe
2.	pacasi	pacatha	pacase	pacavhe
3.	pacati	pacanti	pacate	pacante
				pacare

Imperfect.

I cooked, etc.

1.	apaca apacaṁ	apacamhā	apaciṁ	apacāmhase apacamhase
2.	apaco	apacattha	apacase	apacavhaṁ
3.	apaca	apacu	apacattha	apacatthuṁ

Imperative.

Let me cook, etc.

	Active.		*Reflective.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	pacāmi	pacāma	pace	pacāmase
2.	pacāhi	pacatha	pacassu	pacavho
	paca			
3.	pacatu	pacantu	pacataṁ	pacantaṁ

Optative.

I may, should, can, could—cook, etc.

1.	paceyyāmi	paceyyāma	paceyyaṁ	paceyyāmhe
	pace			
2.	paceyyāsi	paceyyātha	pacetho	paceyyavho
	pace			
3.	paceyya	paceyyuṁ	pacetha	paceraṁ
	pace			

Remarks. (*a*) The Augment *a* of the Imperfect may be omitted, so that we also have the forms : paca, pacaṁ, paco, etc.

(*b*) The final vowel of the 3rd person singular active may also be long : apacā, apacū.

384. The above Personal Endings of the Special Tenses are affixed to the Special Base of the seven Conjugations, after the model of √pac.

385. Roots of the 1st Conjugation in *i, ī* and *u, ū* require no explanations. The base being obtained 371, 3), the above Endings are merely added to it.

√**bhū**, to be; *base;* bhava √nī, to lead; *base,* naya.

Present.

ACTIVE.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. bhavāmi	bhavāma	nayāmi	nayāma
2. bhavasi	bhavatha	nayasi	nayatha
3. bhavati	bhavanti	nayati	nayanti

REFLECTIVE.

1. bhave	bhavāmhe	naye	nayāmhe
2. bhavase	bhavavhe	nayase	nayavhe
3. bhavate	bhavante	nayate	nayante

Imperfect.

ACTIVE.

1. abhava	abhavamhā	anaya	anayamhā
abhavaṁ		anayaṁ	
2. abhavo	abhavattha	anayo	anayattha
3. abhava	abhavu	anaya	anayu

REFLECTIVE.

1. abhaviṁ	abhavāmhase	anayiṁ	anayāmhase
2. abhavase	abhavavhaṁ	anayase	anayavhaṁ
3. abhavattha	abhavatthuṁ	anayattha	anayatthuṁ

Imperative.

ACTIVE.

1. bhavāmi	bhavāma	nayāmi	nayāma
2. bhavāhi	bhavatha	nayāhi	nayatha
bhava		naya	
3. bhavatu	bhavantu	nayatu	nayantu

REFLECTIVE.

1. bhave	bhavāmase	naye	nayāmase
2. bhavassu	bhavavho	nayassu	nayavho
3. bhavataṁ	bhavantaṁ	nayataṁ	nayantaṁ

Optative.

ACTIVE.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. bhaveyyāmi,	bhaveyyāma	nayeyyāmi,	nayeyyāma
bhave		naye	
2. bhaveyyāsi,	bhaveyyātha	nayeyyāsi,	nayeyyātha
bhave		naye	
3. bhāveyya,	bhaveyyuṁ	nayeyya,	nayeyyuṁ
bhave		naye	

REFLECTIVE.

1. bhaveyyaṁ	bhaveyyāmhe	nayeyyaṁ	nayeyyāmhe
2. bhavetho	bhaveyyavho	nayetho,	nayeyyavho
3. bhavetha	bhaveraṁ	nayetha	nayeraṁ

386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

387. *It must be here noted that in Pāli all the roots are not conjugated in the Active and the Reflective Voices for all the tenses.* Especially so is the case with the roots that take the Personal Endings directly.

EXAMPLES.

√**yā**, to go; √**vā**, to blow; √**bhā**, to shine:

1. *Sing.*	*Plur.*	*Sing.*	*Plur*	*Sing.*	*Plur.*
2. yāmi	yāma	vāmi	vāma	bhāmi	bhāma
3. yāsi	yātha	vāsi	vātha	bhāsi	bhātha
4. yāti	yanti	vāti	vanti	bhāti	bhantti

Remarks. Before *nti*, 3rd Plural, *ā* of the root is shortened.

388. In the Optative, a *y* is inserted before the Personal Endings :

yāyeyyāmi, yāyeyya; vāyeyya, vāye, etc., etc.

389. Some roots of this class are gunated (110)
generally in the Reflective and 3rd Plural Present
Active : √**brū** to speak.

	Active.		*Reflective.*
Sing.	*Plur.*	*Sing.*	*Plur.*
1. brūmi	brūma	brave	brūmhe
2. brūsi	brūtha	brūse	brūvhe
3. brūti	bravanti	brute	bravante

Remarks. In the Plural 1st and 2nd Persons Reflec-
tive, the *u* is sometimes found shortened.

390. Other roots of this conjugation are :

√*han*, to strike, kill, 3rd singular = hanti, but 3rd
plural = hananti.

In the Aorist we have : ahani, hani, etc.

√*i* to go, strengthened to *e* ; the *weak* base *ya* is
also used (*cf.* 1st Conjugation, 3rd division, such roots
as *nī* : *strong* base *ne* and *weak* base *naya*. Similarly,
ji : strong base *je* and weak base *jaya*.) We therefore
obtain—

1. emi	ema
2. esi	etha
3. eti	enti *and* yanti.

√*ṭhā*, to stand, ṭhāti, ṭhāsi, etc.

pā, to guard, protect, pāti, pāsi, etc.

Remarks. (a) Roots of this class may, like others
belonging to different Conjugations, be compounded
with Verbal Prefixes.

EXAMPLES.

√khyā, to tell + *ā* = ākhyā + *li* = ākhyāti ; √ṭhā + *ni* =
niṭṭhā + *ti* = niṭṭhāti, to be finished.   √han + *ni* = nihan
+ *ti* = nihanti, to strike down.

√*i* + *upa* = upe (21) + *ti* = upeti, to approach.

(b) the ā of √thā is shortened to a, when the root is reduplicated (1st Conjugation, 4th Division). ·

(c) *thā*, in composition with Verbal Prefixes, often assumes the Special base *thaha*.

EXAMPLES.

√thā + saṁ = santhāti, *or* santhahati, *or* santiṭṭhati (*See Niggahīta Sandhi*), to stand.

√thā + pati = patiṭṭhāti, *or* patiṭṭhahati, to stand fast, firmly.

√thā + ud = uṭṭhāti, *or* uṭṭhahati, to stand up.

391. Similarly, √dhā, which at first sight would appear to belong to the 1st Conjugation, 2nd Division, de-aspirates itself into *daha*, and migrates into the √pac class (370, 1). Moreover, it is used only with Verbal Prefixes. This root also belongs to the re-duplicating-class (372) and consequently has also the base dadhā. A base *dhe*, of the same root, is extensively used.

EXAMPLES.

√dhā to carry, bear, hold + ni = nidahati, *or* nida-dhāti, or nidheti, to put down, hold aside (= lay aside.)

√dhā + *abhi* = abhidahati *or* abhidadhāti *or* abhi-dheti, to declare, point out.

392. Some roots belonging to the Reduplicating Class (371, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

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*Throughout this chapter many Pāli Grammars have been consulted, such as: Saddanīti, Niruttidīpani, Galonpyan, Akhyātapadamāla, etc.

393. By false analogy, some roots in *i* (371, 3rd Division) seem to belong to the class of roots which take the endings directly; but, in reality, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter IV, p. 33) base, *i* or *ī* hāving first been changed to *e* under influence of *a* (21, i). Those bases are conjugated exactly like √cur *base* core, paradigm of which is given lower down. The Reflective Voice of such roots is formed from the base in *aya*.

EXAMPLES.

√*nī*, base *ne* or *naya*.

Present.

Active.		Reflective.	
Sing.	Plur.	Sing.	Plur.
1. nemi	nema	naye	nayāmhe
2. nesi	netha	nayase	nayavhe
3. neti	nenti	nayate	nayante

Imperative.

Sing.	Plur.	Sing.	Plur.
1. nemi	nema	naye	nayāmase
2. nehi	netha	nayassu	nayavho
3. netu	nentu	nayataṁ	nayantaṁ

Remark. The Optative may also be formed on the base in *ne*, as:

Optative.

Sing.	Plur.	Sing.	Plur.
1. neyyāmi	neyyāma	neyyaṁ	neyyāmhe
2. neyyāsi	neyyātha	netho	neyyavho
3. neyya	neyyuṁ	nayetha	nayeraṁ

394. Other roots are :

√sī, to lie down, base : se *or* saya.

√ji, to conquer, base : je *or* jaya.

√ḍi, to set a net, base : ḍe (in oḍḍeti).

Remark. The most important root of the Root-Class is √*as*, to be, which is rather *defective*; it will be given in a special chapter (*See* Defective Verbs).

REDUPLICATING CLASS.

395. The verbs of this class are characterised by taking a *reduplicating syllable*: the rules have been given above (372). The conjugation presents no difficulty. For instance : √*dā*, to give.

ACTIVE.

	Present.			*Imperfect.*	
	Sing.	*Plur.*		*Sing.*	*Plur.*
1.	dadāmi	dadāma		adada	adadamhā
2.	dadāsi	dadātha		adado	adadattha
3.	dadāti	dadanti		adadā	adadu

ACTIVE.

Optative.

	Sing.	*Plur.*
1.	dadeyyāmi	dadeyyāma
2.	dadeyyāsi	dadeyyātha
3.	dadeyya, dade	dadeyyuṁ

ACTIVE.

Imperative.

	Sing.	*Plur.*
1.	dadāmi	dadāma
2.	dadāhi, dadā	dadātha
3.	dadātu	dadantu

396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks. (*a*) Of √*dā*, we also find the bases: *daja* and *de*, formed by false analogy: *dajjāmi*, *dajjasi*, *dajjati; dajjāma, dajjatha, dajjanti*, etc., *demi*, *desi, deti; dema, detha, denti*, etc.

(*b*) There is an anomalous form of the singular Present very probably formed on the analogy of the plural : *dammi, dasi, dati.*

(*c*) The Reflective forms do not exist for most of the tenses, only a very few are met with : the first singular and the first plural : dade, dadāmase.

(*d*) In the root √*tha* the final *ā* of a base is preserved long only in the first singular and plural Present :

Sing.	*Plur.*
tiṭṭhāmi	tiṭṭhāma
tiṭṭhasi	tiṭṭhatha, ṭhātha
tiṭṭhati	tiṭṭhanti

It will be remarked that ṭhātha, 2nd person plural, is formed directly from the root.

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal Endings are added as has already been shewn for the First Conjugation.

Second Conjugation.

398. √**chid,** base : **chinda** (373), to cut,

Present (*Active*).

Singular.	chindāmi,	chindasi	chindati
Plural.	chindāma	chindatha	chindanti

Present (*Reflective*).

Singular.	chinde	chindase	chindate
Plural.	chindāmhe	chindavhe	chindante

399. The other Tenses are formed regularly, as : *chindeyyāmi, chindeyyāsi, chindeyya,* or *chinde; chindeyyāma, chindeyyātha, chindeyyum.*

And so on for the other Tenses.

Remark. The root **rudh**, to obstruct, has five bases : *rundhati, rundhiti, rundhīti, rundheti* and *rundhoti.*

Third Conjugation.

400. √**div**, base : **dibba** (77), to play.

Present (*Active*).

Singular.	dibbāmi	dibbasi	dibbati
Plural.	dibbāma	dibbatha	dibbanti

Present (*Reflective*).

Singular.	dibbe	dibbase	dibbate
Plural.	dibbāmhe	dibbavhe	dibbante

The other Tenses are formed regularly, as : Imperfect : *adibba, adibbo, adibbā, adibbamhā, adibbattha, adibbu.* Optative : *dibbe, dibbeyya, dibbeyyāmi dibbeyyāsi,* etc.

Fourth Conjugation.

401. √**su**, base : **sunā** (376) or **suno**, to hear.

Present (Active).

Sing.	Plur.		Sing.	Plur.
1. suṇāmi	suṇāma	or	suṇomi	suṇoma
2. suṇāsi	suṇātha	or	suṇosi	suṇotha
3. suṇāti	suṇanti	or	suṇoti	suṇonti, sunvanti

Remarks. (a) The other Tenses are formed on the base : suṇā, final ā being dropped before initial *i* and *e*, as *suṇeyyāmi, suṇeyyāsi,* etc., *suṇissāmi, suṇissāma, suṇissasi,* etc.

(b) √**sak,** to be able, belongs to this conjugation, but has developed several bases ; **sakkunāti,** with the **k** doubled ; sakkoti, by assimilation (57) = sak + no sakno = sakko + ti = sakkoti. Similarly, there is a form **sakkāti,** obtained by the same process ; sak + nā = saknā, sakkā + ti = sakkāti : and still another form occurs, with short *a* : **sakkati.**

(c) √**āp,** to attain, with prefix pa (pa + āp = pāp), shows three forms : **pappoti, pāpuṇāti, pāpuṇoti ;** √**gah,** to take, seize, has for base : **gaṇhā,** with metathesis (111, p. 35) : gaṇhāmi, gaṇhāsi, etc.

(d) We have already said that the **ṇ** is very often *de-lingualized* (376, *d*). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the 9th Conjugation of Sanskrit verbs, by adding nā to the root. For instance, from √ci, to collect, to heap, we have : cināti, to gather ; ocināti, ocinati, to pick up, to gather. *Remark that the base may be with short* **a** *as well as with long* **ā** *and that this is the case with many of the roots of this Conjugation cf* : sañcinati, sañcinoti, sañcināti, to accumulate.

(e) From √**bhū** we have a verb : abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians to be Sanskrit √bhṛī, but this is most improbable. Some Native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it is merely a compound of prefix sam + √bhū.

Fifth Conjugation.

402. √**dhū**, to shake; base **dhunā** (377).

Active.		Reflective.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. dhunāmi	dhunāma	dhune	dhunāmhe
2. dhunāsi	dhunātha	dhunase	dhunavhe
3. dhunāti	dhunanti	dhunate	dhunante dhunare

Remarks. (a) Other verbs belonging to this Class are : √**jñā. jā, ñā** to know, base : **jānā**; √**as**, to eat, base : **asnā**; √**mun = man**, to think, base : **munā**.

(b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sanskrit Roots.*

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*Up to date I did not know that Pali would have to be taught in the B. A. classes but the news has been just received that it is to be taught, and that, moreover, the students in the B. A. will be required to study, to a certain extent, Sanskrit

Sixth Conjugation.

403. √**kar**, to make, to do, base : **karo** (378).

Present.

Sing.	Plur.
1. karomi	karoma
2. karosi	karotha
3. karoti	karonti

Remarks. (*a*) There are several bases of the root **kar**, as : **karo, kara, kubb**; the conjugation of this verb, as already said (378, *a*) will be given in full in the Chapter on Defective Verbs.

√**tan** to stretch, base : **tano** (strong); weak base = **tanu.**

Present.

Active.		Reflective.	
Sing.	Plur.	Sing.	Plur.
1. tanomi	tanoma	tanve (27)	tanumhe
2. tanosi	tanotha	tanuse	tanuvhe
3. tanoti	tanonti	tanute	tanvante (27)

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grammar, thus making its elementary teaching necessary in the F. A. The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pāli. The difficulty alluded to on page 22 of the present book, that " the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which the study of Pāli becomes sensibly more difficult." has now been removed. To meet the new curriculum, a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the tasks of the young student.

(b) The root belonging to this Class are very few.

Seventh Conjugation.

404. The roots of the 7th Conjugation, as has been remarked above (379), have two bases; one in *e* and one in *aya*, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class (*See 393*).

Irregular Bases.

Some roots form their Special bases according to none of the above given rules; and they are in consequence called *Irregular*. The principal are here given.

√gam, to go	*Special base* gaccha
√yam, to restrain	*Special base* yaccha
√guh, to hide	*Special base* gūhe
√dhā, to hold	*Special base* daha, dhe (391)
√dā, to give	*Special base* dajja
√jā, jan, to be born	*Special base* jāya
√pā, to drink	*Special base* piva
√daṁs, to bite	*Special base* dasa
√dhmā, to blow	*Special base* dhama
√vyadh (= vadh)	*Special base* vadha
√sad, to sit	*Special base* sīda
√ṭhā, to stand	*Special base* tiṭṭhā
√is, to wish	*Special base* iccha
√vad, to speak, say	*Special base* vajja, vajje vada, vāde
√mar, to die	*Special base* mīya, miyya, mara

√gah, to take, seize   *Special base* gheppa*

√gam, to go   *Special base* ghamma,

                                        gaggha*

√jir, to grow old, decay *Special base* jiya, jiyya

√dis, das, to see   *Special base* dakkha

                                        daccha*

THE AROIST.

405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the Native grammarians are at a loss to differentiate between the Imperfect and the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar; he need not, however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

A tudy of the Chapter on "Comparative Phonology and Morphology" will make clear to him these apparent anomalies.

406. The Aorist is supposed to be formed from the *root* but, as a matter of fact, it is formed indifferently either from the *root* or from the *base.*

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*These forms are given by the Saddanīti and the Akhyatapadamālā. They are regularly conjugated like gaccha: *ghammāmi, ghammasi, ghammati,* etc., *gagghāmi, gagghasi, gagghati* etc. *ghamme, ghammeyya, gagghe, gaggheyya,* etc. The bases dakkha, daccha from √*das, dis* are formed on the false anology of the Future base, which we shall see when treating of the Future.

Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sansk-it Verbs.

407. The desinences of the Aorist are :

	Active.		*Reflective.*
Sing.	*Plur.*	*Sing.*	*Plur.*
1. aṁ, ṁ, iṁ, a, ā	imha, imhā.	a	imhe
2. i, o, ā	ittha	ise	ivhaṁ
3. ā, i, ī	uṁ, iṁsu, ū	ā, a	tthuṁ, atthuṁ

Remarks. (*a*) The student will remark, on compar-ing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology) : the only criterion is, that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(*b*) Of the above Endings, however, the most commonly used and most distinctively Aoristic are :

Sing.	*Plur.*
1. iṁ	imha, imhā
2. i	ittha
3. i	iṁsu (isuṁ)

(*c*) The nasal of *aṁ* is often omitted, and *a* alone remains.

(*d*) The Aorist of the great majority of verbs is formed with the desinences given in (*b*).

408. The Aorist may be divided into *three types* :

    (i) Radical Aorist.

    (ii) Stem *or* Base Aorist.

    (iii) Sigmatic Aorist.

Remarks. (*a*) As its name indicates, the Redical Aorist is formed directly from the root.

(*b*) The Sterm Aorist is formed on the Special Base.

(*c*) The Sigmatic Aorist is distinguished by an *s* that comes between the root and the personal endings given in (407), (*b*).

(i) THE RADICAL AORIST.

409. This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment *a* before it, as does the Imperfect.

410. from √*gam*, and √*gā* and *gū* (*subsidiary forms of* √*gam*,) to go, we have :

	(*a*) *Sing.*	*Plur.*
1.	agaṁ, agamā agamiṁ	agumha
2.	agā, agamā	aguttha
3.	agā, agami	aguṁ agamiṁsu

(*b*) √*as*, to be (with augment *a*)—

	Sing.	*Plur.*
1.	asiṁ	āsimha
2.	āsi	āsittha
3.	āsi	āsuṁ, āsiṁsu

411. √**Thā**

	Sing.	*Plur.*
1.	atthaṁ	atthamha
2.	attho	atthattha
3.	attha	atthaṁsu
		atthuṁ

Remarks. For the doubling of initial *th* see 33.

412. From √*kar* we find : *akam* (1st singular), no doubt formed on the analogy of :

akā (1st, 2nd and 3rd singular) : *akā* being itself from the Vedic form : *akar,* the loss of the *r* is compensated by the lengthening of the final *a.*

In the 1st singular we also have : akaram, akarim. In the plural :

2. akattha ; 3. akarum, akarū, akarimsu

413. √**hū** (a form of √ bhū) to be.

3rd singular : ahū, ahu, and before a vowel, ahud.

1st plural : ahumhā ; 3rd plural : ahum.

414. √**dā**

1st singular : adā, which is also 2nd and 3rd singular ; in the plural we find : 3rd adum, adamsu, adāsum.

415. The augment *a* is not inseparable from the Aorist, so that we meet with such forms as *gā = agā,* etc.

(ii) STEM AORIST.

416. As has already been said, this Aorist is formed on the stem or base, not on the root. The augment may or may not be retained.

√*pā,* base : piva, to drink.

Sing.	*Plur.*
1. pivim	pivimha
2. pivi	pivittha
3. pivi	pivimsu

For the Reflective :

1. pive	pivimhe
2. pivise	pivivham
3. piva, pivā	pivu, pivum
	pivimsu, pivisum

417. The great bulk of Primitive Verbs (369) form
their Aorist according to the above (*piva*): it is there-
fore extremely common, both with and without the
augment; let it be stated once for all that this augment
is of much more frequent occurrence in prose than in
poetry; in the latter its retention or its rejection is
regulated by metrical exigencies.   We will give a few
more examples :

√ **bhuj** to eat, base: bhuñja; √**gam**, to go,
base : gaccha.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. bhuñjim	bhuñjimha	gacchim	gacchimha
	buñjimhā		gacchimhā
. bhuñji	bhuñjittha	gacchi	gacchittha
3. bhuñji	bhuñjimsu	gacchi	gacchimsu
		gañchi	

(iii) Sigmatic Aorsit.

418. Sigmatic Aorist is formed by inserting an *s*
between the radical vowel or the vowel of the base and
the personal endings given above (407, *b.*)

419. So that we obtain the following desinences :

Sing.	*Plur.*
1. sim (=s+im)	simha (=s+imha)
2. si (=s+i)	sittha (=s+ittha)
3. si (=s+i)	sum (=s+um)

420. As will be readily understood, this formation of
the Aorist is used with roots ending in vowels, and the
s is inserted to join the endings to the root or to the
base. It will be seen lower down, however, that they
are added also to some roots ending in a consonant,
when the *s* becomes assimilated to that consonant.

421. The sigmatic desinences are used mostly with
the *Derivative Verbs*, principally the Causative Verbs
(See *Derivative Conjugation*), which end in the vowel
e, The verbs of the 7th Conjugation, which also end
in *e*, form their Aorist in the same way.

Examples.

(*Causative Verbs.*)

422. √**hā**, to abandon, Causative base : hāpe.

√**tas**, to tremble, Causative base : tāse.

Sing.	Plur.	Sing.	Plur.
1. hāpesiṁ	hāpesimha	tāsesiṁ	tāsesimha
2. hāpesi	hāpesittha	tāsesi	tāsesittha
3. hāpesi	hāpesuṁ	tāsesi	˚tāsesuṁ

Remarks. In the 3rd plural the form in iṁsu is
also frequent : hāpesiṁsu, tasesiṁsu.

(*Verbs of the 7th Conjugation.*)

423. √**cur**, to steal, base : core ; √**kath**, to tell,
base : kathe.

Sing.	Plur.	Sing.	Plur.
1. coresiṁ	coresimha	kathesiṁ	kathesimha
2. coresi	coresittha	kathesi	katesittha
3. coresi	coresuṁ	kathesi	kathesuṁ
	caresiṁsu		kathesiṁsu

Remarks. (*a*) To the base in *aya* endings given in (407, *b*) may be added directly without the insertion of sigmatic *s*, so that we have also :

Sing:	*Plur.*	*Sing.*	*Plur.*
1. corayiṁ	corayimha	kathayiṁ	kathayimha
2. corayi	corayittha	kathayi	kathayittha
3. corayi	corayuṁ	kathayi	kathayuṁ
	corayiṁsu		kāthayimsu

(*b*) This holds good for the Causative Verbs, which have also a base in *aya*.

424. The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs :

(i) After roots ending in a vowel, with or without the augment *a*.

(ii) After some roots ending in a consonant, in which case the usual rules of assimilation (85) are strictly applied.

EXAMPLES OF (i).

√**dā**, to give : adāsiṁ, adāsi, adāsimhā, etc.

√**tha**, to stand : aṭṭhāsiṁ, aṭṭhāsimha, etc.

√**hā**, to abandon : ahāsiṁ, ahāsi, ahāsimha, etc.

√**su** to hear, assosiṁ, assosi, assosimha, etc.

√**yā**, to go : yāsiṁ, yāsi, yāsimha, etc.

Remarks. From an illusory √*kā* (= *kar*, to do), we find : akāsiṁ, akāsi, akāsimha, etc.

From √*ñā*, to know : aññāsiṁ, aññāsi, aññāsimha, etc.

EXAMPLES OF (ii).

425. At a first reading, the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragrahs. Let him merely assume the forms as they are given : the more advanced student ought, of course, to read them with attention. The chapter on Comparative Phonology will greatly help him in understanding the various changes in the root, which we will now bring to his notice.

426. The *s* (initial) of Sigmatic desinences, as above given (419), assimilates itself to the last consonant of the root according to the usual rules of assimilation.

(*a*) Form √**dis**=Sanskrit √dr̥ç, we find *addák-ki*=Sanskirt adrak-ṣ-is.

The following forms are also found: *addakkhī, adakkhi, dakkhi.*

(*b*) From √**sak**, to be able=Sanskrit √çak, we have *sakkhi, asakkhi*; Sanskrit=çak-ṣ-is.

(*c*) √**kus**, to revile=Sanskrit √kruç, gives *akkocchi,* but *akkosi,* without the Sagmatic *s,* is also met with.

(*d*) √**bhañj**, to break, gives Aorisi *bhaṅkhi.*

Remark. The above examples will, I think, be sufficient to make the student understand the nature of changes which occur in the formation of the Sigmatic Aoist when the roots end in a *consonant;* this consonant is generally *s* (=Sanskrit ç) and sometimes *j.* In Sanskrit, final ç (=Pāli *s*) is regularly changed to *k* before the initial *s* of verbal endings thus giving the group kṣa, which in Pāli becomes kkha. Again, by

another rule of Sanskrit phonetics, final *j* becomes *g*,
and as no word can end in a mute sonant, this *g* is
changed to its corresponding surd, that is, to *k*.

This class of the Sigmatic Aorist, however, is not
numerous.

SYSTEM OF THE PERFECT.

427. As has been seen, the Perfect System consists
of the Perfect tense and the Perfect Participle. The
participle will be treated of in the chapter on Participles.

428. The Perfect is characterized by the *reduplica-
tion* of the root. The rules have already been given
(372) and should now be read over carefully.

429. The endings are :

Perfect.

Active		*Reflective*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. a	mha	i	mhe
2. e	ttha	ttho	vho
3. a	u	ttha	re

Remarks. (a) Roots ending in a consonant insert
an *i* before the above endings *beginning with a con-
sonant.*

(b) The Perfect is of very rare occurrence.

430. √**pac**, Perfect base : papac. √**bhū**, Perfect
base : babhūv.

Active.		*Active.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. papaca	papacimha	babhūva	babhūvimha
2. papace	papacittha	babhūve	babhūvittha
3. papaca	papacu	babhūva	babhūvu

Reflective.		*Reflective.*	
Sing.	Plur.	Sing.	Plur.
1. papaci	papacimhe.	babhūvi	babhūvimhe
2. papacit-tho.	papacivho.	babhūvit-tho.	babhūvivho
3. papacit-tha.	papacire.	babhūvit-tha.	babhūvire.

THE FUTURE SYSTEM.

431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432. The Future System has for special characteristic the sign : *ssa* inserted between the root and the personal endings.

Remarks. (*a*) The Future System is frequently formed on the Present base.

(*b*) The vowel *i* is often inserted between the *ssa* and the root or base : in this case the final vowel of the root or base is dropped.

(*c*) When the *ssa* is added directly to a root ending consonant, the same changes which occur in the Aorist occur also in the Future System, through the assimilation of the initial *s* of *ssa*.

433. The Personal Endings for the Future are :

Active.		*Reflective.*	
Sing.	Plur.	Sing.	Plur.
1. mi	ma	ṁ	mhe
2. si	tha	se	vhe
3. ti	nti	te	nte, re

Remarks. (*a*) It will·be seen that in the. Active the endings are the same as those of the Present Indicative (381).

(*b*) Before *mi, ma* and *mhe* the *a* of *ssa* is *lengthened.*

EXAMPLES.

434.   (i) without connecting vowel i.

(*a*) √*i*, to go, special base *e* (390), future base : essa.

Active		*Reflective.*	
Sing.	*Pural*	*Sing.*	*Plur.*
1. essāmi	essāma	essaṁ	essāmhe
2. essasi	essatha	essase	essavhe
3. essati	essanti	essate	essante

√ *ṇī* to lead, special base *ne* (371,3) future base : nessa,

Singular : *nessāmi, nessasi, nessati* : Plural *nessāma, nessatha, nesaanti*, etc.

(*b*) √ṭhā, to stand, Singular : *ṭhassāmi, ṭhassasi, ṭhassati*; Plural : *ṭhassāma, ṭhassatha, ṭhassanti*, etc.

Remarks. In the above *ssa* is added directly to the root; for the shortening of radical *a* see (34).   Again :

√**dă**, to give, Singular : *dassāmi, dassasi dassati*; Plural : *dassāma, dassatha, dassanti*.

(ii) with connecting vowel i.

(*c*) **bhū**, to be, special base : bhava, future base : bhavissa.

Active.		*Reflective.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. bhavissāmi	bhavissāma	bhavissaṁ	bhavissāmhe
2. bhavissasi	bhavissatha	bhavissase	bhavissavhe
3. bhavissati	bhavissanti	bhavissate	bhavissante

(ii) with assimilation of **ssa**.

(*d*) √**bhuj,** to eat, gives bhokkha as future base (=Sanskrit √bhuj=bhok+ṣya=bhokṣya) and we have: *bhokkhati, bhokkhate, bhokkhaṁ,* etc.

√ **chid**, to cut, gives: checcha (Sanskrit √chid = chet+ṣya=chetṣya) then: *checchāmi, checchasi, checchati,* etc.

√**dis**, to see, gives a future: dakkha (=Sans. √dṛç=drak+ṣya=drakṣya): from this we find: *dakkhati,* but more frequently *dakkhiti*. Similarly, from root √sak, to be able, is obtained *sakkhiti*.

435. *A double future* is also found formed from bases like bhokkha, dhakka, which, as has been just now explained, are already future, by adding to them ssa with the connection vowel—*i*.

EXAMPLES.

√**sak**, future base : sakka, *sakkhissāmi, sakkhissasi, sakkhissati, sakkhissāma,* etc.

436. From hoti, the contracted form of bhavati, to be, we find the following numerous forms for the future :

Singular.

1. hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi, *I shall be.*
2. hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi, *Thou will be.*
3. heti, hehiti, hohiti, hessati, hehissati, hohissati, *He will be.*

Plural.

1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, *We shall be.*

2. hehta, hehitha, hohitha, hessatha, hehissatha, hohissatha, *You will be.*

3. henti, hehinti, hohinti, hessantha, hehissanti, hohissanti, *They will be.*

√ **kar**, to do, gives :

Sing.	*Plur.*
1. kāhāmi, I shall do	kāhāma, we shall do
2. kāhasi, kāhisi, thou wilt do.	kāhatha, you will do
3. kāhati, kāhiti, he will do	kāhanti, kāhinti, they will do

THE CONDITIONAL.

437. The Condition takes the augment *a* before the root.

438. The personal endings are as follows :

Active.		*Reflective.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ssa	ssamhā	ssaṁ	ssāmhase.
2. sse, ssa, ssasi	ssatha	ssase,	ssavhe.
3. ssā, ssa, ssati	ssaṁsu	ssatha	ssiṁsu.

Remarks. The above endings are generally joined to the root or the base by means of the connecting vowel *i*.

√**pac**, to cook:

	Active.		Reflective.
Sing.	Plur.	Sing.	Plur.

1. apacissaṁ apacissamhā apacissaṁ apacissāmhase
2. apacisse apaccissatha apacissase apacissavhe
   apacissa
   apacissi
3. apacissā apacissaṁsu apacissatha apacissiṁsu
   apacissa
   apacissati

Remarks. (a) The Conditional may be translated by " If I could cook," "If I should cook," etc.

(b) The conditional is not very frequently used.

THE PARTICIPLES.

(a). *Present Participle.*

ACTIVE.

439. All paticiples are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

440. The terminations of the *present participle active* are : **nta, aṁ,** or **ṁ,** ; nta and ṁ are added to the *base* aṁ is added to the *root.*

EXAMPLES.

Root.	Base.	Pres. Part. Act. (base)	
√pac, to cook,	paca	pacāṁ,	pacanta	cooking
√kar, to do,	kara	karaṁ	karonta	doing
√chid, to cut	chinda,	chindaṁ	chindanta	cutting
√bhan, to say,	bhaṇa,	bhaṇaṁ	bhaṇanta	saying
√bhū, to be,	bhava	bhavaṁ	bhavanta,	being
√pā, to drink,	piva,	pivaṁ	pivanta	drinking

441. Verbal bases ending in *e* (1st Conj. 3rd. Division; 7th. Conj. and causal bases*) which have also another base in aya, take only the termination **nta** after the base in *e*, and both **nta** and **ṁ** after the base in **aya**.

EXAMPLES.

(*1st and 7th Conjugations*)

Root.	Base.	Pres. Par. Act. (base)
√cur, to steal	core, coraya	corenta. corayaṁ, cora yanta
√kath, to tell	kathe, kath-aya	kathenta, kathayaṁ kathayanta
√nī, to lead,	ne, naya	nenta, nayaṁ, nayanta
√ji, to conquer	je, jaya	jenta, jayaṁ, jayantaa

(*Causative.*)

Root.	Caus. Base.	Pres. Part, Act. Base
dhar, to hold	dhāre, dhāraya.	dhārenta, dhārayaṁ, dhārayanta
	dhārāpe, dhārāpaya,	dhārāpenta, dhārāpa-yaṁ, dhārāpayanta.
mar, to die,	māre, māraya,	mārenta, mārayaṁ, mārayanta.
	mārāpe, mārāpaya,	mārapenta, mārāpayaṁ, mārāpayanta
chid, to cut,	chede, chedaya	chedenta, chedayaṁ, chedayanta.
	chedāpe, chedāpaya	chedāpenta, chedāpayaṁ, chedāpayanta.

---

* *See Derivation or Secondary Conjugation.*

442. Bases in ṇā, ṇo, uṇā, uṇo (4th Conj.) and nā (*5th Conj.*) generally take the termination **nta.**

EXAMPLES.

Root.	Base.	Pres. Part. Act. (Base).
su, to hear,	suṇā, suṇo,	suṇanta, suṇonta
kī, to buy,	kiṇā,	kiṇanta

443. The stem or base of this Present Participle is in *at* or *ant* as :

Pres. Part.

Root.	Stem.	Nom. Sing. Masc.
√pac,	pacat, pacant	pacaṁ, pacanto
√car,	carat, carant	caraṁ, caranto
√bhaṇ,	bhaṇat, bhaṇant	bhaṇaṁ, bhaṇanto

444. The Feminine is formed by adding ī to the stems or bases in **at** and **nta.**

445. The Neuter is in ṁ like the masculine.

EXAMPLES.

Root.	Stem.	Masc.	Fem.	Neut.
√**pac**	pacat	{ pacaṁ	pacatī	pacaṁ
	pacant	{ pacanto	pacantī	pacantaṁ
√**chid**	chindat	{ chindaṁ	chindatī	chindaṁ
	chindant	{ chindanto	chindantī	chindantaṁ

446. These participles are declined like mahā (226) in the Masculine, Feminine and Neuter.

The Present Participle may often be translated by "when....., while"....etc.

Reflective Participle.

447. The Reflective Participle is formed by the addition of **māna** to the *base*. It is declined like *purisa, kaññā,* and *rūpaṁ*.

EXAMPLES.

Reflective Participle.

Root.	Masc.	Fem.	Neuter.
√pac	pacaṁāno	pacamānā	pacamānaṁ
√car	caramāno	caramānā	caramānaṁ
√dā	dadamāno	dadamānā	dadamānaṁ
√su	suṇamāno	suṇamānā	suṇamānaṁ

448. Another Reflective Participle, much less frequent than the above, is formed by adding **āna** to the *root*. It is declined like that in māna.

EXAMPLES.

Reflective Participle.

Root.	Masc.	Fem.	Neut.
√pac	pacāno	pacānā	pacānaṁ
√car	carāno	carānā	carānaṁ
√dā	dadāno	dadānā	dadānaṁ

Remarks. As may be seen from the last example, dadāna, this participle may also be formed *from the base.*

The Future Participle.

449. The future participle is either active or reflective.

(*a*) In the active, it takes the endings of the present-participle active, *nta*, *ṁ* (or *aṁ*), and is declined like mahā.

(*b*) In the reflective, the endings are : *māna* and *āna*, and it is declined like purisa, kaññā and rūpaṁ.

(*c*) All these endings are added to the future base.

EXAMPLES.

(i) *Future Participle Active.*

Roots.	Masc.	Fem.	Neut.
√pac	pacissaṁ	pacissatī	pacissaṁ
	pacissanto	pacissantī	pacissantaṁ
√car	carissaṁ	carissatī	carissaṁ
	carissanto	carissantī	carissantaṁ
√su	suṇissaṁ	suṇissatī	suṇissaṁ
	suṇissanto	suṇissanti	suṇissantaṁ

(ii) *Future Participle Reflective.*

√pac	pacissamāno	pacissamānā	pacissamānaṁ
	pacissāno	pacissānā	pacissānaṁ
√car	carissamāno	carissamānā	carissamānaṁ
	carissāno	carissānā	carissānaṁ
√su	suṇissamāno	suṇissamāna	suṇissamānaṁ
	suṇissāno	suṇissānā	suṇissānaṁ

The Passive Perfect Participle.

450. This participle is very widely used. It is formed from the root by affixing to it the suffix **ta** or the suffix **na.**

Remarks. The suffix *ta* is by far the most commonly used in the formation of this participle.

451. ta is affixed in several ways:

> (i) If the root end in a vowel, it is added directly without any change taking place in the root.
>
> (ii) When the root ends in a consonant, *ta* may be joined to it by means of connecting vowel *i.*
>
> (iii) When the root ends in a consonant, *ta* may become assimilated to it according to the usual rules.

Remarks. At this stage, the student ought to read carefully the chapter on Assimilation (p. 22 ff.)

EXAMPLES.

452.   Roots ending in a vowel.

Root.	Present.	Pass. Perf. Part.
√nahā, to bathe	nahāyati, he bathes	nahāta, bathed
√bhu, to be, become	bhavati, he is, becomes	bhūta, been, became
√nī, to lead	neti, nayati, he leads	nīta, led
√ji, to conquer	jeti, jayati, he conquers	jita, conquered
√ci, to collect	cināti, he collects	cita, collected
√bhī to be afraid.	bhāyati, he is afraid	bhīta, afraid, frightened
√yā, to go, undergo	yāti, he goes	yāta, gone, undergone
√ñā, to know	jānāti, he knows	ñāta, known

Remarks. There are a few exceptions to roots in final *ā*.

√**pā**, to drink, makes **pita**, drunk.

√**thā**, to stand, makes **thita**, stood, standing.

√**dhā**, to hold, becomes **hita**, held.

√**dā**, to give, **dinna**, given.

(ii) Roots ending in a consonant and taking vowel *i* before *ta*.

Root.	*Present*	*Pass. Perf. Part.*
pac, to cook	pacati, he cooks	pacita, cooked
cal, to shake	calati, he shakes	calita, shaken
gah, to take	gaṇhāti, he takes	gahita, taken
kapp, to arrange	kappeti, he arranges	kappita, arranged
khād, to eat	khādati, he eats	khādita, eaten
likh, to write	likhati, he writes	likhita, written
maṇḍ, to adorn	maṇḍeti, he adorns	maṇḍita, adorned
gil, to swallow	gilati, he swallows	gilita, swallowed
kath, to tell	katheti, he tells	kathita, told

Remarks. (*a*) Participles like pacita, calita, etc., are declined like purisa, kaññā and rūpaṁ.

(*b*) In the *neuter*, these participles are often used as nouns :

√**has**, to smile, Passive Perfect Participle : hasita, smiled ; *neuter* : hasitaṁ, a smile.

√**gajj**, to thunder, Passive Perfect Participle : gajjitta, thundered ; *neuter* : gajjltaṁ, the thunder.

√**jīv**, to live, Passive Perfect Participle : jīvita, lived ; *neuter* : jīvitaṁ, life.

(iii) *ta* assimilated to the root.

453. The suffix *ta* assimilates, or is assimilated to, the last consonant of the root :

Root.	*P. P. P.*	*rules of assimilation.*
√bhuj, to eat	bhutta, eaten	(59, *a*)
√muc, to free	mutta, freed	(59, *b*)
√is, to wish	iṭṭha, wished	(59, ii, iii)
√kas, to plough	kaṭṭha, ploughed	(92)
√das to bite	daṭṭha, bitten	(92)
√dam,, to tame	danta, tamed	(67)
√kam, to proceed	kanta, proceeded, gone	(67)
√rudh, to obstruct	ruddha, obstructed	(63)
√budh, to know	buddha, known	(63)
√labh, to obtain	laddha, obtained	(63, *Remark*
√majj, to polish	maṭṭha (also : maṭṭa), polished	(59 i)
√muh, to err	mūḷha, erred (also: muddha,)	(100, 101, 102)
√ruh, to ascend	rūḷha, ascended	(100, 101, 102)
√lih, to lick	liḷha, licked	(100, 101, 102)
√jhas, to hurt	jhatta, hurt	(94)
√pat, to fall	patta, fallen	(62)
√tap, to burn	tatta, burned	(64, i)
√duh, to milk	duddha, milked	(100)

454. (*a*) Roots in *r* generally drop the *r* before *ta*

EXAMPLES.

√kar, to make	kata, made	(81)
√sar, to remember	sata, remembered	(81)
√mar, to die	mata, dead	(81)

455. (*b*) Roots in *n* generally drop final *n* before *ta*.

EXAMPLES.

√man, to think   mata, thought
√khan or khaṇ,   khata (also : khāta, from a
    to dig   collateral form khā = khan), dug
√han, to kill   hata, killed

456. (*c*) sometimes final *m* is also dropped.

EXAMPLES.

√gam, to go   gata, gone
√ram, to sport   rata, amused, delighted

457. (*d*) In a few cases, final *r* lingualizes the following t, as :

√har, to seize, carry   haṭa, seized, carried

458. Pass. Perf. Part. which takes *na*.

The suffix *na* is much less common than *ta*, and like it :

- (i) it may be joined to the root by means of connecting vowel *i*, or

- (ii) it may be joined directly to roots ending in a vowel ;

- (iii) when added directly to roots ending in a consonant, that consonant is assimilated to *n* of *na*, and sometimes the *n* of *na* is assimilated to the final consonant.

Remarks. *na* is added generally to roots in *d* and *r*.

459.   EXAMPLES OF (i)

  Root.   *Pass. P. P.*   *Rules of assimilation.*
√ sad, to settle   sinna, settled   (69, ii, iii).

Remarks. The form *sinna* is found only for the verb nisīdati, to sit down, = √sad + ni (prefix); when √sad is preceded by other prefixes, the Passive Perfect Participle assumes form; *sanna*, as

sad—ava = Passive Perfect Participle : *ava sanna*, sunk, settled.

sad + pa = Passive Perfect Participle : *pasanna*, settled.

(*Note that the base of root sad is sīda.*)

√ chid, to cut	chinna, cut	(69, ii, iii)
√ chad, to cover	channa, covered	(69, ii, iii)
√ dā, to give	dinna, given	(69, ii, iii,)

In this last example, ā of the root has been dropped and the *n* doubled to compensate for its loss; the form *datta*, given (= dā + ta, with the *t* doubled to make for the shortening of ā), is found sometimes.

Remarks. It will be seen from the above four examples that the insertion of *i* is to a great extent optional.

√ tar, to cross	tiṇṇa, crossed	(83)
√ car, to wander	ciṇṇa, wandered	(83)
√ kir, to scatter	kiṇṇa, scattered	(83)

Remarks. In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83)

460.   EXAMPLES OF (iii)

Root.	P. P. P.	Rules of assimilation.
√ bhaj, to break	bhagga, broken	(57)
√ vij, to be agitated	vigga, agitated	(57)

In these two examples, final j of the root having become, against the usual phonetic laws, *g*, the *n* of suffix *na*, is assimilated to it by rule 57. (426, *Remark*).

√lag, to adhere   lagga, adhered   (57)

461.   EXAMPLES OF (ii)

√lī, to cling to   līna, clung to
√lū, to cut, reap   lūna, reaped, cut
√khi, to decay,   khīna, decayed (final *i* is
    cease   lengthened)
√gilā, (glā, 113), to   gilāna, ill
    be ill
√hā, to be weak, low   hīna, low, wasted, inferior

In the last example, radical ā is replaced by ī.

462. A few Passive Perfect Participles are irregular, such as : jhāma, burnt, from √jhā, to burn ; phulla, expanded, split, from √phal, to expand, split ; but these are properly speaking derivatve adjectives used as participles.

463. Sometimes two forms of the Passive Perfect Participles for the same root are met with :

√lag, to adhere   P. P. P. lagga and lagita
√gam, to go   P. P. P. gata and gamita
√dā, to give   P. P. P. dinna and datta
√kas, to plough   P. P. P. kaṭṭha and kasita

464. The participles in *ta* and *na* are declined like *purisa, kaññā and rūpaṁ*.

PERFECT PARTICIPLE ACTIVE.

465. The Perfect Participle *Active*, is formed by adding *vā* to the Passive Perfect Participle.

EXAMPLES.

Root.	P. P. P.	P. P. A.
√pac, to cook	pacita, cooked	pacitavā, having cooked.
√bhuj, to eat	bhutta, eaten	bhuttavā, having eaten.
√kar, to do	kata, made	katavā, having made.

Remarks. (*a*) These Perfect Participles Active are declined like guṇavā, *ex.*, *pacitavā*, *pacitavatī* or *pacitavantī*, *pacitavaṁ* or *pactiavantaṁ*.

(*b*) The P. P. Active is also formed with suffix *vī* (231), in this case the *a* before vī is lengthened to ā. They are declined like medhāvī, 235 (that is, like *daṇḍī*, *nadī* and *vāri*) as: pacitāvī, having cooked; bhuttāvī, having eaten.

FUTURE PASSIVE PARTICIPLE.

466. This participle, also called *participle of necessity*, *potential participle* and *gerundive*, is formed by adding to the root the suffixes: *tabba*, *ya*, *anīya* and *īy*,

Remarks. (*a*) Roots ending in u ū, generally form the F. P. P. from special base.

(*b*) This participle is passive in sense, expresses *suitability*, *fitness*, *propriety* and may be translated by: "*fit to be....*" "*must be....*" "*ought to be....*" that which is expressed by the root.

(*c*) These participles, like those already treated of, are adjectives and are treated as such; they are declined like *purisa*, *kaññā* and *rūpaṁ*.

TABBA.

467. This suffix is the most common. It is added:
(i) directly to roots ending in a vowel;

(ii) to roots ending in a consonant, it may be joined by means of connecting vowel *i :*

(iii) when added directly—without connecting vowel i—to roots ending in a consonant initial *t* of *tabba* is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle.

EXAMPLES OF (i)

Root.	*Fut. P. P.*
√hā, to abandon	hātabba, fit to be, that ought to be, that must be abandoned.
√dā, to give	dātabba, fit to be, that ought to be, that must be given.
√pā, to drink	pātabba, fit to be, that ought to be drunk.

Remarks. (*a*) Roots ending in *i, ī,* change *i, ī* to *e* before tabba :

√nī, to lead,	netabba, fit to be, that must be led
√ji to conquer,	jetabba, fit to be, that must be conquered.
√i, to go,	etabba, fit to be, that must be gone to.

(ii) Roots in *u, ū* form the Fut. P. P. *on the Special Base*:

Root,	*Fut. P. P.*
√bhū, to be,	bhavitabba, fit to be, that ought to, that must be.
√ku, to sing,	kavitabba, fit to be, that ought to be, that must be sung,

In the case of root *su,* to hear, we find the *u* merely strengthened : sotabba, fit, *etc.,* to be heard.

EXAMPLES OF (ii)

Root.	*Fut, Press Part.*
√pac, to cook	pacitabba, fit to be, that ought to be, that must be cooked
√khan, to dig	khanitabba, fit to be, that ought to be, that must be dug
√pucch, to ask	pucchitabba, fit to be, that ought to be, that must be asked.

EXAMPLES. OF (iii).

√gam, to go	gantabba, fit, *etc.*, to be gone to (67).
√kar, to do	kattabba, (80); kātabba (82), fit *etc.*, to be done.
√labh, to receive	laddhabba, fit, *etc.*, to be received (63, *Remark*).

YA.

468. The initial *y* becomes assimilated to the last consonant of the root according to the usual rules of assimilation (*79ff*). Sometimes the radical vowel is strengthened.

EXAMPLES.

Root.	*Fut. P. P.*	*Rules of Assimilation.*
√gam, to go	gamma, fit, proper, *etc.*, to be gone to	(71, i)
√sak, to be able	sakka, able to be done	(71)
√khād, to eat, chew	khajja, that can be chewed.	(71, vi)
√vaj, to avoid	vajja, that ought to be avoided.	(71, 74)

√bhū, to be ⋅ bhabba, that ought to
be = proper, possible (77)

In this last example, the radical vowel ū has been strengthened before ya; bhū + ya = bhav + ya = bhavya = bhabba.

√labh, to obtain   labbha, fit, worthy to
                  be obtained   (71)
√bhuj, to eat   bhojja, to be eaten =
                  eatables, food   (71)
√bhid, to break   bhijjā, to be broken (71, vi)
√lih, to lick, sip   leyya, to be licked,
                  sipped   (98, *Remark*)
√has, to laugh   hassa, fit to be
                  laughed at   (76)
√gah, to take   gayha, that can be
                  taken, seized   (78, 111)

(a) *ya* is, in a few cases, joined to the root by means of vowel *i*. For instance :

√kar, to do, make, we have, kāriya, that ought to be, or can be done, with lengthening of radical *a*.

kayya, that ought, *etc.*, to be done, with assimilation of final *r* to *ya*.

kayīra, that ought, *etc.*, with metathesis.   (111.)

√bhar, to support, bhāriya, that ought to be maintained, with lengthening of radical *a*.

(c) After roots ending in ā long, initial *y* of *ya* is doubled and final *a* of the root is changed to *e*.

EXAMPLES.

√hā, to abandon   heyya, to be abandoned, that
                  ought to be abandoned.
√pā, to drink   peyya, that can, may, or ought
                  to be drunk.

    dā, to give   deyya, to be given, that ought
                                to or can be given.

(c) *ya* is likewise doubled after roots *i, ī* and the *i* or *ī* is changed to *e.*

<div align="center">EXAMPLES.</div>

√nī, to lead   neyya, to be led, that ought to
                         be led.

√ji, to conquer   jeyya, to be conquered, that can
                         be conquered.

ANĪYA.

469. The suffix *anīya* is added to the root *or* to the base.

<div align="center">EXAMPLES.</div>

Root.	*Fut. Past. Part.*
√pac, to cook	pacanīya, fit to be cooked
√pūj, to honour	pūjanīya, worthy to be honoured.
√kar, to do, make	karanīya, that ought to be made or done.

(*Observe that the* n *is lingualized through the influence of radical* r, 83).

√bhū, to be (base : *bhava*) bhavanīya, that ought to be.

The Gerund.

470. The gerund is formed by means of suffixes : *tvā, tvāna, tūna, ya,* and *tya.* It is indeclinable and partakes of the nature of a participle.

Remarks. (a) The suffix tvā is most commonly met with ; tvāna, tūna, and sometimes tūnaṁ are used as substitutes of tvā and are met with in poetry much more than in prose.

(b) *ya* is not so restricted in use as *tvāna* and *tūna*.

(c) *tya* which becomes regularly *cca* (74, īv), is merely a form of *ya*, initial *t* being inserted between the gerundial suffix *ya* and a *root ending in a vowel* (*ex.*, *pa*, + √i, to depart + ya = pa + i + t + ya = petya = pecca, having departed. (110).

In Pāli *ya* is added indiscriminately to simple roots or to roots compounded with prefixes : but as in Sanskrit (in which it is never used after roots) it is much more common after compound verbs.

TVĀ, TVĀNA, TUNA.

471. The suffix *tvā* may be :

- (i) joined to the root by means of connecting vowel i ;
- (ii) the initial *t* of the suffix is, in a few cases, assimilated to the last consonant of the root ;
- (iii) the vowel of the root is gunated ;
- (iv) Sometimes the last consonant of the root is dropped before suffixes *tvā, tvāna* and *tūna ;*
- (v) the final long vowel of a root is shortened before these suffixes ;
- (vi) the suffixes are added to the special base as well as to the root.

EXAMPLES.

Root.	Gerund.
√pac, to cook	pacitvā, having cooked (i)
√khād, to eat	khāditvā, having eaten (i)

Root.	Gerund.
√labh, to obtain	laddhā, obtained (ii), (63), *Remark*) labhitvā, having obtained (i)
√ni, to lead	netvā, having led (iii)
√chid, to cut	chetvā, having cut (iii, iv)
√kar, to make	katvā, having made (iv)
√ṭhā, to stand, remain	ṭhitvā, having stood, remained (i)
√bhī, to fear	bhityā, having feared, fearing (v)
√dā, to give	datvā, having given (v)
√bhuj, to eat	bhutvā, having eaten (iv)
√āp—pa=pāp, to get	patvā, having got (iv, v)
√ji, to conquer	jitvā, jetvā, having conquered (iii)

Remarks. From root ṭhā, we have also: ṭhatvā; from √dā, daditvā, daditvāna; from √kar : kātūna, kattūna; from √kam, to step, to proceed : nikkamitvā, nikkamitūna; √su, to hear ; sutvā, sotūnaṁ, suṇitvā, suṇitvāna.

YA, TYA.

472. (i) *ya* is used mostly with roots compounded with prefixes.

(ii) in a few cases it is used with simple roots.

(iii) *tya* is regularly changed to *cca*.

(iv) *ya* is added directly to roots ending in long ā.

(v) *ya* may be added to the Special Base.

(vi) *ya* is assimilated to the last consonant of the root.

(vii) *ya* may be joined to the root or to the base by means of *i*.

EXAMPLES.

√sic, to sprinkle	nisiñciya, having besprinkled (i, vii)
√jā, to know	vijāniya, having known, discerned (i, v, vii)
√ikkh, to see	samekkhiya, having reflected (i, vii)
√cint, to think	cintiya, having thought (ii, vii)
√bhuj, to eat	bhuñjiya, having eaten (v, ii, vii)
√dā, to give	ādāya, having given (i, iv)
√hā, to abandon	vihāya, having abandoned (i, iv)
√ñā, to know	abhiññāya, having known (i, iv)
√gah, to take	gayha, having taken (ii, iii)
√gam, to go	gamma, having gone (vi, 71; ii)
√vis, to enter	pavissa, having entered (vi, i)
√sad, to sit down	nisajja, having sat (vi, 71, 74)
√sad, to sit down	nisīdiya, having sat (i, vii, v) (See 459. Remark)
√kam, to tread	akkamma, having trodden (vi, 71, 33, 35)
√i, to go	pecca, having gone, departed = pa + i + tya (21, i; 74, iv)
√i, to go	abhisamecca, having comprehended = abhi + sam + ā + i + tya (21, i)
√han, to strike	āhacca, having struck, = ā + han + tya, final n being dropped before initial t. (n, dropped before t)
√han, to strike	upahacca, having vexed, = upa + han + tya. (See last remark)
√han, to strike	uhacca, having destroyed, = u + han + tya. (See last remark)
√i, go	paṭicca, following upon, from, = paṭi + i + tya

√har, to take away, āhacca, having reached, attained,
=ā+har+tya. (81)

This last should not be confounded with the gerund
from √han, given above.

Remarks. (a) Sometimes the gerund having been
formed by means of *ya,* the *ya* is dropped, the root
alone remaining, as :

abhiññā, having known,=abhiññāya.

paṭisaṅkhā, having pondered, = paṭisaṅkhāya.

anupādā, not having clung, not clinging, =anupā-
dāya (an + upa + ā + √dā + ya)

(b) Some roots seem to take a compound gerund-
ial suffix, made up of *ya* and *tvā,* and joined to the
root by means of *i,* as :

āruyhitvā (√ruh), having ascended.

ogayhitvā (√gāh=gah), having dived, =ogayha,
ogāhitvā

(c) There are some anomalous forms :

disvā, from √dis, to see = having seen.
daṭṭhu = disvā.

anuvicca, from √vid, to know = having known,
final *d* being dropped before *tya.*

pappuyya from √āp + pa = pāp, to obtain = pāp-
ayitvā.

vineyya, from √ni, having removed.

niccheyya, from √nis = having ascertained.

In these last three examples the *y* has undergone
reduplication.

atisitvā, from √sar = Sānskrit *sṛ.* (?), having
approached, having excelled.

(d) The student will have remarked that several forms are met with from the same root, as :

√dā, datvā, daditvā, daditvāna, dāya.

√kar, kariya, karitvā, katvā, katvāna, kātūna, kattūna.

√gah, gayha, gaṇhiya, gaṇhitvā.

Most roots can thus have several forms.

The Infinitive.

473. The Infinitive is generally formed by means of suffix *tuṁ*.

474. The suffixes *tave, tuye* and *tāye* are also met with, but seldom.

475. *Tuṁ*, like the suffix of the P. P. P. (450, *ff*) may be :

(i) joined to the root or to the base by vowel *i*;
(ii) to the roots in *ā*, it is added directly;
(iii) roots ending in *i, ī*, change final *i, ī* to *e*; and roots in *u, ū*, change *u, ū* to *o*;
(iv) initial *t* of *tuṁ* is assimilated to the last consonant of the root; the last consonant may also be assimilated to *t*;
(v) tuṁ is also added to the Special Base.

EXAMPLES.

√pac, to cook	pacituṁ, to cook	(i)
√khād, to eat	khādituṁ, to eat	(i)
√thar, to spread	tharituṁ, to spread	(i)
dā, to give	dātuṁ	(ii)
√tha, to stand	thātuṁ	(ii)
√yā, to go	yātuṁ	(ii)
√ji, to conquer	jetuṁ	(iii)

√nī. to lead   netuṁ (iii)

√su, to hear   sotuṁ (iii)

√labh, to obtain ladduṁ, to obtain, (iv, 63, *Remark*)

√bhuj, to eat   bhottuṁ, to eat (iii, iv, 59-*a*)

√āp, to obtain + pa pattuṁ, to obtain (iv, 64, i)

√gam, to go   gantuṁ, to go (iv; 67)

√i, to go   etuṁ, to go   (iii)

√su, to hear   sunituṁ, to hear (v)

√budh, to know bodhituṁ, to know (i, iii)

√budh, to know bujjhituṁ, to know (i, v)

√sī, to lie down setuṁ, to lie down (iii)

√sī, to lie down sayituṁ. (v)

√jā, to know   jānituṁ, to know (v)

√chid, to cut   chindituṁ, to cut (v)

√chid, to cut   chettuṁ, to cut (iii, iv; 62—vi)

TAVE, TUYE, TĀYE.

476. These suffixes are Vedic and but seldom used in Pāli; *tave*, however, is more frequently met with than the other two.

√nī, lead   nitave, to lead

√hā, to abadden vippahātave, to abandon, = vi + pa + hā + tave

√nam, to bend unnametave, to ascend, rise, = ud + nam + e + tave

√dhā, to hold nidhetave, to hide, bury, = ni + *base* dhe (391) + tave

√mar, to die   marituye, to die. Joined by vowel *i*

√gaṇ, to count gaṇetuye, to count. Added to the base gaṇe

√dis, to see   dakkhitāye, to see (404)

477. The student will have remarked that several forms for the same root are often met with.

Remarks. (*a*) The Infinitive is used both *passively* and *actively.*

(*b*) The Dative of nouns in *āya* is often used with an infinitive sense.

(*c*) The Infinitive expresses purpose and may be translated by : *"for the purpose of, in order to."*

(B)—Derivative or Secondary Conjugation.

478. The Derivative Conjugation includes : (1) the Passive; (2) the Causative; (3) the Denominative; (4) the Desiderative and, (5) the Intensive.

479. It is called *Derivative Conjugation* because the above named five kinds of verbs are derived from the simple root with a well-defined modification of the sense of the root itself.

480. Except for the Causative, Derivative verbs are *not conjugated* in all the tenses and in all voices.

(1) THE PASSIVE.

481. The Passive Conjugation is formed by adding the suffix *ya* to the *root.*

482. The suffix *ya* having been added and the *Passive Base* obtained, the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base.

483. *Ya* is affixed to the root in three ways :

(i) Directly after roots ending in a vowel.

(ii) To roots in a double consonant, *ya* is joined
by means of *i*, this *i* being lengthened to *ī*.
It is also joined by means of *i* when a root
ends in a consonant that does not generally
reduplicate (*s, h* and *r*).

(iii) It may be added directly to roots ending in
a consonant; in this case the *y* of *ya* becomes
assimilated to the last consonant of the root
according to the Rules of Assimilation. (70,
ff.)

(vi) *Ya* is also added to the Special Base by
means of *i*, lengthened.

Examples of (i).

Remarks. (*a*) When *ya* is added to roots ending in
a vowel, the vowel of the root undergoes some change
especially vowels : *a, i* and *u*.

(*b*) Radical *ā* is changed to *ī* before *ya* and radi-
cal *i, u,* are lenghtened to *ī, ū.*

Root.	Passive Base.
√dā, to give	dīya, to be given
√pā, drink	pīya, to be drunk
√dhā, to hold	dhīya, to be held
√ji, to conquer	jīya, to be conquered
√ci, to heap	ciya, to be heaped up
√ku, to sing	kūya, to be sung
√su, to hear	sūya, to be heard

(*c*) Radical long *ī* and *ū*, remain unaffected :

√bhū, to become	bhūya, to have become
√lū, to reap	lūya, to be reaped
√nī, to lead	nīya, to be led

(d) In some instances, the *long vowel* before *ya* is shortened, in which case the *y* is *doubled*.

Root.	Passive Base.
√ni, to lead	√nīya, *or* niyya
√su, to hear	√sūya, *or* suyya
√dā, to hear	√dīya, *or* diyya

484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from √ji, to conquer, base jīya (or jiyya):

PRESENT.

Active.

Sing.	Plur.
1. jīyāmi, I am conquered	jīyāma, we are conquered
2. jīyasi, thou art conquered	jīyatha, you are conquered
3. jīyati, he is conquered	jīyanti, they are conquered

PRESENT.

Reeflctive.

Sing.	Plur.
1. jīye, I am conquered	jīyāmhe, we are conquered
2. jīyase, thou art conquered	jīyavhe, you are conquered
3. jīyate, he is conquered	jīyante, they are conquered

Optative, (1) jīyeyyaṁ, jīyeyyāmi; (2) jīyetha, jīyeyyāsi; (3) jīyetha, jīyeyya, etc., etc.

Imperative; (1) jīye, jīyāmi; (2) jīyassu, jīyāhi; (3) jīyataṁ, jīyatu.

Examples of (ii).

Root.	Passive Base.
√pucch, to ask	pucchīya, to be asked
√has, to laugh	hasīya, to be laughed at
√vas, to live	vasīya, to be lived upon
√kar, to make	karīya, to be made
√sar, to remember	sarīya, to be remembered
√mah, to honour	mahīya, to be honoured

Examples of (iii)

√labh, to obtain	labbha, to be obtained (70, 71)
√pac, to cook	pacca, to be cooked (70, 71)
√bhaṇ to speak	bhañña, to be spoken (70, 71)
√khād, to eat	khajja, to be eaten (70, 71, 34)
√han, to kill	hañña, to be killed (70, 71)
√bandh, to bind	bajjha, to be bound (70, 71, 74)

Examples of (iv).

√gam, to go	gacchīya, to be gone to
√budh, to know	bujjhīya, to be known
√is, to wish, desire	icchīya, to be wished for

485. Long ī before ya of the Passive, is sometimes found shortened, as : *mahīyati* or *mahiyati*, to be honoured.

486. It is usual to form the Passive of the roots ending in a cansonant preceded by long *ā*, by means of *ī; Ex.* √yāc, to beg = yācīyati ; √aj, to drive + prefix *pa = pāj*, to drive = pājīyati, to be driven.

487. *Ya* may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel *ī;* as : √lup, to cut, elide = lupya + ti = lupyati, to be elided, cut off; √gam, to go = gamya + ti = gamyati, to be gone to.

Remarks. (*a*) We have already said that when the ī before *ya* is shortened, initial *y* is reduplicated by way of compensation (483, *d*).

(*b*) *The Perfect, the Aorist, the Future and the Conditional* (which four tenses are called: General Tenses—see, 367) of the Reflective Voice, *are often used in a passive sense.*

488. The Passive may assume several forms from the same root :

√kar, to do, make, gives Passive : karīyati, kariyyati, kayirati (with metathesis), kayyati (with assimilation of *r*, 80).

√gam, to go, gives : gamīyati, gacchīyati, gamyati.

√gah, to take, gives : gayhati (metathesis), gheppati, quite an anomalous form.

√hā, to abandon : hāyati, hīyati.

482. *Anomalous forms of the Passive.*

√vah, to carry, Passive Base = vuyh : vuyhāmī, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.

√vas, to live, Passive Base = vuss : vussāmi, vussasi, vussati, etc.

√yaj, to sacrifice, Passive Base = ijj, to be sacrificed : ijjāmi, ijjasi, ijjati, etc.

√vac, to speak, Passive Base = ucc : uccāmi, uccasi, uccati, etc.

√vac, to speak, Passive Base = vucc : vuccāmi, vuccasi, vuccati, etc.

490. Final *s* of a root, which is not usually susceptible of reduplication is, however, sometimes found reduplicated as : √dis, to see, becomes, dissati, to be seen ; √nas, to destroy = nassati, to be destroyed.

CAUSATIVE VERBS.

491. Causal or Causative verbs are formed by adding to the root the suffixes :—

(i) *aya*, which is often contracted to *e*.

(ii) *āpaya*, which likewise may be contracted to *āpe*.

492. (i) The radical vowel of the root is *gunated* or *strengthened* before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical *a* is not lengthened although followed by a single consonant.

(iv) Roots in *i, ī,* and *u, ū* form their causal from the Special Base.

(v) Other verbs, too, may form the causal from the Special Base.

(iv) Some roots in *a* take *āpe, āpaya*.

EXAMPLES.

Root.	Causative Bases.
√pac, to cook	pāce, pācaya, pācāpe, pācāpaya, to cause to cook (i)
√kar, to do	kāre, kāraya, kārāpe, kārāpaya, to cause to do (i)
√gah, to take	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take (i)
√mar, to kill	māre, māraya, mārāpe, mārāpaya, to cause to kill (i)
√sam, to be appeased.	same, samaya, samāpe, samāpaya, to cause to be appeased (iii)

Root.	Causative Base.
√gam, to go	game, gamaya, to cause to go, (iii): we find also: gāme
√chid, to cut	chede, chedaya, chedāpe, chedā-paya, to cause to cut (i)
√bhuj, to eat	bhoje, bhojaya, bhojāpe, bhojā-paya, to cause to eat (i)
√rudh, to hinder	rodhe, rodhaya, rodhāpe, rodhā-paya, to cause to hinder
√bhid, to break	bhede, bhedaya, bhedāpa, bhedā-paya, to cause to break (i)
√su, to hear	sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear (iv)
√bhū, to be	bhāve, bhāvaya, etc. (iv)
√sī, to lie down	sāye, sāyaya, sayāpe, sayāpaya, to cause to lie down, (iv, iii)
√nī, to lead	nāyaya, nayāpe, nayāpaya, to cause to lead (iv, iii)
√pucch, to ask	pucchāpe, pucchāpaya, to cause to ask (ii)
√dhā, to place, with prefix pi	pidhāpe, pidahāpaya, to cause to shut. (vi)
	pidahāpe, pidahāpaya, to cause, to shut. (v, ii)
√dā, to give	dāpe, dāpaya, to cause to give (vi)
√thā, to stand	thape, thapaya, to place (vi, with a shortened).

DOUBLE CAUSAL.

493. There is a double causal formed by adding āpāpe to the root.

EXAMPLES.

Root.	Simple Causal.	Double Causal
√pac, to cook	pāce, pācāpe, etc.,	pācāpāpe, pācāpāpaya
√chid, to cut	chede, chedāpe, etc.,	chedāpāpe, chedāpāpaya
√bhuj, to eat	bhoje, bhojāpe, etc.,	bhojāpāpe, bhojāpāpaya

Remarks. The double causal may be translated by
So get to, or, to make to cause to........" For instance :
to purisaṁ dāsaṁ odanaṁ pācāpāpeti, "He causes
the man to cause the slave to cook the food" or "He
gets the man to make the slave to cook the food."

Note that the first accusative or object purisaṁ may
be, and is often, replaced by an *Instrumentive*.

494. The causative verbs are declined like the verbs
in *i, ī,* of the 1st Conjugation, 3rd Division (393, 385),
and like the verbs of the 7th Conjugation (379).

EXAMPLES.

√pac, to cook, *causative base* : pāce, pācaya, pācāpe,
pācāpaya, to cause to cook.

PRESENT.

Singular.

1. pācemi, pācayāmi   pācāpemi, pācāpayāmi,
   I cause to cook.
2. pācesi, pācayasi   pācāpesi, pācāpayasi,
   thou causest to cook.
3. pāceti, pācayati,   pācāpeti, pācāpayati,
   he causes to cook.

Plural.

1. pācema pācayāma pācāpema, pācāpayāma,
    we cause to cook.
2. pācetha, pācayatha pācāpetha, pācāpayatha,
    you cause to cook.
3. pācenti, pācayanti, pācāpenti, pacāpayanti,
    they cause to cook.

OPTATIVE.

Singular.

1. pāceyyāmi,   pācayeyyāmi,   pācāpeyyāmi,
    pācāpayeyyāmi, I should cause, etc.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāmi, pācā-
    payeyyāsi, thou shouldst cause, etc.
3. pāceyya, pācayeyya, pācāyeyya, pācāpayeyya,
    he should cause, etc.

Plural.

1. pāceyyāma,   yācayeyyāma,   pācāpeyyāma,
    pācāpayeyyāma, we should cause, etc.
2. pāceyyātha, pācayeyyātha, pācāpeyyātha, pācā-
    payeyyātha, you should cause, etc.
3. pāceyyum, pācayeyyum, pācāpeyyum, pācā-
    payeyyum, they should cause, etc.

And so on for the other tenses.

Remarks. (*a*) The bases in *e* and *pe* take the Sig-matic Aorist Endings (418, 419).

(*b*) The bases in *aya* take the other Endings (407, *b*). As, pācesim, pācesi, pācāpesim, pācayim, pācayi, pācāpayim, pācāpayi, etc.

Causal Passive.

405. The passive of a causal verb is formed by joining the suffix *ya* of the Passive *to the Causative Base*, by means of *i* lengthened to *ī*, final vowel *e* of the Causative base having been dropped first. The Causal Passive may be translated by "*caused to........., made to do*" the action expressed by the root.

EXAMPLES.

Root.	Simple Verb.	Causal. Causal Passive.
√pac, to cook	pacati	pāceti, pācīyati, to be caused to cook
√bhuj, to eat	bhuñjati,	bhojeti, bhojīyati, to be caused to eat
√kar, to do	karoti	kāreti, kārīyati, to be caused to do

Remarks. Connective vowel *i* may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as :

√car, to go, Causative *cāreti*, to cause to go = to administer (an estate).

√bhū, to be, Causative *bhāveti*, to cause to = to cultivate, practise.

497. Verbs of the 7th Conjugation form their causal by adding *āpe* or *āpaya* to the base, the final vowel of the base having first been dropped.

Root.	Base.
√cur, to steal	core
√kath, to tell	kathe
√tīm, to wet	teme

Simple Verb.	*Casual.*
coreti, corayati	corāpeti, corāpayati
kathethi, kathayatti	kathāpeti, kathāpayati
temeti, temayati	temāpeti, tempayāti

DENOMINATIVE VERBS.

498. So called because they are formed from a *noun-stem* by means of certain suffixes.

499. The meaning Denominative Verb is susceptible of several renderings in English; it generally expresses "(a) "*to be act as, to be like to wish to be like*" that which is denoted by the noun; (b) "*to wish for, desire*" that which is signified by the noun; (c) "*to change or make into*" that which is denoted by the noun; (d) "*to use as or make use of*" that which is expressed by the noun.

500. The suffixes used to form Denominative Verbal Stems are:

(i) *āya, aya, e*
(ii) *īya, iya*
(iii) *a.*
(iv) *āra, āla.* (These two rather rare).
(v) *āpe.*

150. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after the verbs.

Noun-stem.	*Denominative Verbs.*
pabbata, a mountain	pabbatāyati, to act like a mountain
macchara, avarice	macchārayati, to be avaricous (*lit.*, to act avariciously)

Noun-stem.	*Denominative Verbs.*
samudda, the ocean	sammuddāyati, to be or act like the ocean
nadī, river	nadīyati, to do, act like a river
arañña, forest	araññiyati, to act (in town) as in the forest
dhana, riches	dhanayati, dhanāyati, to desire riches
putta, a son	puttīyati, to desire, or, treat as a son
patta, a bowl	pattīyati, to wish for a bowl
cīvara, a monk's robe	cīvarīyati, to desire a robe
dolā, a palankin	dolāyati to desire a, or, wish for one's own palankin
wīṇā, a lute	vīṇāyati, to use the lute = to play on the lute
upakkama, diligence, p'an	upakkamālati, to make diligence, to devise plans
gaṇa, a following	gaṇayati, to wish for a following or disciples
samodhāna, connection	samodhāneti, to connect, join
sārajja, modesty, shyness	sārajjati, to be shy, nervous
taṇhā, craving	taṇhāyati, taṇhīyati, to crave
mettaṁ, love	mettāyati, to love
karuṇa, mercy, pity	karuṇāyati, to pity
sukha, happiness	sukhāpeti, to make happy
dukkha, misery	dukkhāpeti, to make miserable
uṇha heat	uṇhāpeti, to heat, warm
jaṭā, matted hair, tangled branches	vijaṭāyati, disentangle, comb out
pariyosāna, end	pāriyosānati, to end, to cease

502. Denominatives can also be formed from the stems of adjectives and adverbs; as :

daḷha, firm, strong   daḷhāyati, to make firm, strong

santaṁ, being good   santarati, to act well, or handsomely

aṭṭa, afflicted, hurt   aṭṭayati, to hurt, afflict

Remarks. (a) Suffixes *āra* and *āla* are simply modifications of *aya*.

(b) There is an uncommon way of forming Denominative Verbs from nouns : the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix *īyisa* or *yisa* added to the word thus reduplicated; the vowel *u* or *i* may or may not be inserted between the reduplication.*

Noun Stem.	*Denominative Verb.*
putta, son	pupputtīyisati, to wish to be (as) a son
putta, a son	puttittīyisati, to wish to be (as) a son
kamalaṁ, flower	kakamalāyisati *or* kamamalā-yisati *or* kamalalāyisati, to be (as) a flower

(e) The Causal and Passive of all Denominatives are formed in the usual manner.

DESIDERATIVE VERBS.

503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root.

504. The Desiderative is not extensively used in Pāli; however, it is frequent enough to warrant a careful perusal of the rules for its formation.

505. The suffix *sa* is the characteristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

EXAMPLES.

Root.	Desid. Base.	Desiderative Verb.
√su, to hear	sussusa	sussusati, to desire to hear = listen (33, 372—7c)
√bhuj, to eat	bubhukkha	bubhukkhati, to wish to eat (86; 372—5)
√tij, to bear	titikkha	titikkhati, to endure, be patient (86; 372—7b)
√ghas, to eat	jighaccha	jighacchati, to desire to eat (89; 372—7a)
√pā, to drink	pipāsa, pivāsa	pivāsati, to desire to drink (372—7a), (pivāsa, *from the root*).
√kit, to cure	cikiccha	cikicchati, to desire to cure, to treat (88; 372—2)

506. It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual.

Remarks. The Causal and Passive are formed in the usual way.

INTENSIVE VERBS.

508. The Intensive Verbs, also called Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules (372).

509. These verbs are not very frequent in Pāli.

EXAMPLES.

Root.	*Intensive Verb.*
√lap, to talk	lālappati, lālapati, to lement
√kam, to go	caṅkamati, to walk to and fro
√gam, to go	jaṅgamati, to go up and down
√cal, to move	cañcalati, to move to and fro, to tremble

The personal endings are added as usual.

510.   DEFECTIVE AND ANOMALOUS VERBS.

√ **as**, to be.

PRESENT SYSTEM.

Present.

Singular.	*Plural.*
1. asmi, I am	asma, we are
amhi, I am	amha, we are
2. asi, thou art	attha, you are
3. atthi, he is	santi, they are

Imperative.

1. asmi, let me be,	asma, let us be
amhi, let me be	amha, let us be
2. ahi, be thou	attha, be ye
3. atthu, let him, her, it be	santu, let them be

Present Participle.

Active.	*Reflective.*
Masc. santo, being	samāno, being
Fem. santī, being	samānā, being
Neut. santaṁ, being	samānam, being

Aorist.

1. āsiṁ, I was, I have been.   āsimhā, } we were, we
                                āsimha, } have been
2. āsi, thou wast, thou hast been   āsittha, you were, you have been
3. āsi, he was, he has been   { āsuṁ, they were, they have been
                                { āsiṁsu

Conditional.

1. assaṁ, if I were or should be   assāma, if we were or should be
2. assa, if thou wert or should be   assatha, if you were or should be
3. { assa,   { assu, if they were or
   { siyā, if he were or should be   { should be
   {   should be   { siyuṁ

511   √ **hū**, to be.

(*hū* is a contracted form of root *bhū*).

Present System.

Present.		Imperfect.	
Sing.	Plur.	Sing.	Plur.
1. homi	homa	ahuva	ahuvamha
		ahuvaṁ	ahuvamhā
2. hosi	hotha	ahuvo	ahuvattha
3. hoti	honti	ahuva, ahuvā	ahuvu

Imperative.		*Optative.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. homi	homa	heyyāmi	heyyāma
2. hohi	homa	heyyāsi	heyyātha
3. hotu	hontu	heyya	heyyuṁ

Present Participle.

Masc. honto   *Fem.* hontī   *Neut.* hontaṁ.

Aorist.

Singular.	*Plural.*
1. ahosiṁ, ahuṁ	ahosimhā, ahumhā
2. ahosi,	ahosittha
3. ahosi, ahu	ahesuṁ, ahum

The Future has already been given (436).

Infinitive.	*Gerund.*	*Fut. P.P.*
hotuṁ.	hutvā.	hotabbo

512.   √**kar**, to do, make.

The present *Active* has already been given (403).

PRESENT SYSTEM.
Present.
Reflective.

Sing.	*Plur.*
1. kubbe	kubbamhe kurumhe
2. kubbase, kuruse	kubbavhe, kuruvhe
3. kubbate, kurute	kubbante, kurunte
kubbati	

Optative.

Singular.

Active.

1. kare	kubbe	kubbeyya
kareyya		kayirā, kayirāmi
2. kare,	kubbe	kubbeyyāsi
kareyyāsi		kayirā, kayirāsi

Singular.

3. kare	kubbe	kayirā, kubbeyya
kareyya		

Plural.

1. kareyyāma	kubbeyyāma	kayirāma
2. kareyyātha	kubbetha	kayirātha
3. kareyyaṁ	kubbeyyaṁ	kayiraṁ

Imperfect.

Active.		Reflective.	
Sing.	Plur.	Sing.	Plur.
1. akara	akaramhā	akariṁ	akarāmhase
akaraṁ			
2. akaro	akarattha	akarase	akaravhaṁ
3. akara	akaru	akarattha	akaratthuṁ

The Aorist has been given (412).

Imperative.
Active.

Sing.	Plural.
1. karomi	karoma
2. kuru, karohi	karotha
3. karotu, kurutu	karontu, kubbantu

Reflective.

Singular.	Plural.
1. kubbe	kubbāmase
2. kurussu	kuruvho
3. kurutaṁ	kubbantaṁ

Future.

Besides the usual Future in *ssāmi*: *karissāmi*, *karissasi*, there is another form given in (436).

Present Participle.

Active.	Reflective.
Masc. karaṁ, karonto	karamāno, kurumāno,
	karāno, kubbāno

Active.	*Reflective.*
Fem. karontī	karamānā, kurumānā, karānā, kubbānā
Neut. karaṁ, karontaṁ	karamānaṁ, kurumā-naṁ, karānaṁ, kubbānaṁ

Future Pass. Part.

kattabbo, kātabbo, kāriyo, kayiro, kayyo, karaṇiyo.

Remarks. All the forms in *yira* are obtained through metathesis; in *kayyo* the r has been assimilated.

Present Passive Part.

karīyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.

The Passiva Base has several forms :

karīya, kariyya, kariya, kayira.

513. √ **dā**, to give.

The Present Optative and Imperative have already been given (395).

The student will remark that some of the tenses are formed directly on the root : the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

Radical Aorist.		*Sigmatic Aorist.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. adaṁ	adamhā	adāsiṁ	adāsimhā
2. ado	adattha	adāsi	adāsittha
3. ada	adaṁsu, aduṁ	adāsi	adāsuṁ adāsiṁsu

Future.

A.—(*From the base*).		B.—(*From the root*).	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. dadissāmi	dadissāma	dassāmi	dassāma
2. dadissasi	dadissatha	dassasi	dassatha
3. dadissati	dadissanti	dassati	dassanti

Conditional.

Sing.	*Plur.*
1. adassaṁ	adassamhā
2. adasse	adassatha
3. adassā	adassaṁsu

Participles.

(Masculine).

Present	*P. P. P.*	*Act. P. P.*
dadaṁ, dadanto	dinno	dinnavā
Fut. P.		*Fut. P. P.*
dadassaṁ		dātabbo
dadassanto		dāyo

Pres.	*Reflect.*	*Part.*
dadamāno	dadamānā	dadamānaṁ

VERBAL PREFIXES.

514. The Prefixes or Prepositions, called in Pāli : Upasagga (23. *Remark*) are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the, root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

515. The usual rules of sandhi apply when prefixes are placed before verbs. When a prefix is placed before a tense with the augment *a*, the augment must not change its position, but remain between the prefix and the root, as agā + ati = accagā (74, *i*), and not ; aatigā.

516. These prefixes are as follows :

$\bar{A}$—*to, at, towards, near to, until, as far as, away, all round.*

√kaḍḍh, to drag, draw = ākaḍḍhati, to draw towards, to drag away.

√kir, to pour, scatter=ākirati, to scatter all over or around, to fill.

√cikkh, to show, tell=ācikkhati, to point out, tell to (to communicate).

√chad, to cover=acchādeti, to cover over or all around, to put on clothes (33, 35).

Remarks. This prefix reverses the meaning of some roots :

√dā, to give, but ādāti, to take.

√gam, to go, base : gaccha=āgacchati, to come.

ati, (before vowel=*acc*), *beyond, across, over, past, very much, very*; it expresses *excess.*

√kam, to slep, go=atikkamati (33), to step over to go across, go past, to escape, to overcome, to transgress, excel, to elapse.

√nī, to lead=atineti, to lead over or across, to irrigate.

√car, to act=aticarati, to act *beyond,* too much, in excess=to transgress.

adhi, (before vowels=*ajjh*) *over, above, on, upon, at, to, in, superior to, great.* It expresses sometimes *superiority.*

√vas, to live=adhivasati, to live in, to inhabit.

√gam, to go=ajjhagamā, he approached=adhi + augment a + gamā (Aorist).

√bhās, to speak=adhibhāseti, to speak to, to address.

anu, *after, along, according to, near to, behind, less than, in consequence of, like, gradually, beneath.*

√kar, to do=anukaroti, to do like, *viz.,* to imitate, to ape.

√kam, to go+anukkamati, to go along with, to follow.

√dhāv, to run = anudhāvati, to run after = to pursue.

√gah, to take = anuganhati, to take near, beneath = to protect.

apa, *off, away, from, away from, forth*: it also implies *detraction, hurt, reverence*.

√ci, to notice, observe = apacāyati, to honour, respect; apaciti, reverence.

√nī, to lead = apaneti, to lead away, *viz.*, to take away, to remove.

√gam, to go, = apagacchati, to go away.

√man, to think = apamaññati, to despise.

api, *on, over, unto, close upon*. This prefix is very seldom used; it is prefixed mostly to the roots: *dhā*, to put, set, lay, and *nah*, to bind, join. It is moreover found abbreviated to *pi* in most instances.

√dhā, to put, set, lay = pidahati, to cover, close, shut. Apidhanam, pidahanam, pidhānam, covering, lid, cover.

√nah, to bind, join = pinayhati, to bind on, join on.

abhi, *to, unto, towards, against, in the direction of*. It also expresses *excess, reverence, particularity*. (Before a vowel = abbh).

√gam, to go = abhigacchati, to go towards, approach.

√kankh, to desire, abhikankhati = to desire particularly, to long for, yearn.

√jal, to blaze = abhijalati, to blaze excessively, *viz.*, fiercely.

√vand, to salute = abhivandati, to salute reverentially.

ava, *down, off, away, back, asie, little, less.* Implies also: *disrespect, disregard.*

Remarks. ava is often contracted to *o.*

√jā, to know = avajānāti, to despise.

√har, to take = avaharati, to take away. Avahāro, taking away.

√khip, to throw = avakhipati, to throw down.

√lok, luk, to look = oloketi, to look down = avaloketi.

ud (= the *u* of native grammarians : for the assimilation of final *d* to the following consonants see 58, 60, 62, 65. Before *h*, sometimes final *d* is lost and the *u* lengthened.

Upwards, above, up, forth, out.

√khip, to throw = ukkhipati, to throw up, get rid of ; ukkhepanam, excommunication.

√chid, to cut = ucchindati, to cut off.

√thā to stand = uṭṭhahati, to stand up, rise. Uṭṭhānam, rising.

√har, to take = uddharati (96), to draw out. Uddharaṇam, pulling out.

Remark. **ud** reverses the meaning of a few verbs :

√pat, to fall = uppatati, to leap up, spring up.

√nam, to bend = unnamati, to rise up, ascend.

upa, *unto, to, towards, near, with, by the side of; as, like, up to (opposed to apa), below, less.*

√kaddh, to drag = upakaddhati, to drag or draw towards, to draw below or down.

√kar, to do = upakaroti, to do (something) towards, unto; *viz.*, to help, upakāro, help, use; upakaraṇam, instrument, *lit.* doing with.

√kam, to step, go = upakkamati, to attack, *lit.*, to go towards.

ni (sometimes lenghtened to *nī*, and before a vowel = *nir*) *out, forth, down, into, downwards, in, under.*

√kam, to go = nikkhamati, to go out, to depart.

√dhā, to place = nidahati or nidheti, to deposit, hide.

√har, to take = nīharati, to take out.

√han, to strike = nihanti, to strike down.

pa, *onward, forward to, forth, fore, towards, with.* It expresses : *beginning.*

√bhā, to shine = pabhāti, to shine forth, to dawn. Pabhā, radiance.

√bhū, to be = pabhavati, to begin to be, *viz.*, to spring up, originate.

√jal, to burn = pajjalati, to burn forth, to blaze.

pati, pàti, *against, back to, in reverse direction, back again, in return ; to, towards ; near.*

√bhās, to speak = patibhāsati, to speak back, to reply.

√khip, to throw = patikkhipati, to refuse. Patikkhepo, refusing.

√kam, to step = patikkhipati, to step back, to retreat.

parā, *away, back, opposed to, aside, beyond.*

√kam, to go = parakkamati, to strive, put forth effort.

√ji, to conquer = parājeti, to overcome.

pari, *around, all around, about, all about, all over.* Expresses *completeness*, etc.

√car, to walk = paricarati, to walk around, *viz.*, to serve, honour. Paricāro, attendance ; paricca, having encircled (= pari + √i + tya).

√chid, to cut=paricchindati, to cut around=to limit, mark out.

√dhāv, to run=paridhāvati, to run about.

√jā, to know=parijānāti, to know perfectly, exactly.

vi, *asunder, apart, away, without*. Implies *separation, distinctness, dispersion*.

√chid, to cut=vicchindati, to cut or break asunder=to break off, interrupt.

√jā, to know=vijānāti, to know distinctly, to discern; vijānaṁ, knowing.

√kir, to scatter=vikirati, to scatter about, to spread.

sam, *with, along, together, fully, perfectly*.

√bhuj, to eat=sambhuñjati, to eat with.

√vas, to live=saṁvasati, to live together with; saṁvāso, living with.

Remarks. It should be borne in mind that two, and sometimes three, of the above prefixes may combine. The most common combinations are—

vyā, written byā (=vi+ā); vyākaroti, to explain (√kar); vyāpajjati, to fall away (√pad, to go).

ajjho (=adhi+o, o=ava), ajjhottharati, to overwhelm (√thar, to spread).

ajjhā (=adhi+ā), ajjhāvasati, to dwell in (√vas); ajjhāseti, to lie upon (√sī).

anupa (=anu+pa), anupakhādati, to eat into (√khād), anupabbajati, to give up the world (√vaj, to go).

anupari (√anu+pari), anuparidhāvati, to run up and down (√dhāv); anupariyāti, to go round and round (√yā).

anusam (= anu + sam) anusaṅgīto, chanted together rehearsed; anusañcarati, to cross.

samud (= sam + ud), samukkaṁsati, to exalt; samucchindati, to extirpate (√chid); samudeti, to remove (√i).

samudā (= sam + ud + ā,) samudācarati, to address, practise (√car); samudāhaṭo, produced (√har); samudāgamo, beginning (√gam).

samupa (= sam + upa), samupeti, to approach (√i); samupagacchati, to approach.

samā (= sam + ā), samāharati, to gather (√har); samāgamo, assembly (√gam).

samabhi (= sam + abhi), samabhisiñcati, to sprinkle (√siñc).

upasam (= upa + sam), upasamharati, to bring together (√har); upasaṁvasati, to take up one's abode in (√vas, to live).

Remark. The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as : anutīre, along the bank; adhicittaṁ, high thought; abhinīlo, very black.

518. pari is often written : pali (72).

519. *pari, vi* and *sam* very often add merely an intensive force to the root.

520. After prefixes, *sam, upa, parā, pari*, and the word *pura*, in front, √kar sometimes assumes the form **khar**. Ex. : *purakkharoti*, to put in front, to follow = pura + √kar : *parikkharo*, surrounding = pari + √kar.

521. A few adverbs are used very much in the same way as the Verbal Prefixes, but their use is restricted to a few verbs only. They are—

āvi = *in full view, in sight, in view, manifestly, visibly.* It is prefixed to the verbs: bhavati (√bhū) and karoti (√kar). Ex.: āvibhavati, to become manifest, visible, to appear, be evident; āvikaroti, to make manifest, clear, evident; to explain, show.

antara = *among, within, between,* used with √dhā, to put, place. Ex.: antaradhāyati, to vanish, disappear, hide; antaradhāpeti, to cause to vanish or disappear.

attham (*adv.* and noun) = *home; disappearance, disappearing, setting;* used with verbs of *going* = to set, disappear (of moon, sun and stars). Mostly used with the verbs gacchati and eti (√i,) to go. Ex.: atthaṅgacchati, to disappear, to set; atthameti, to set (of the sun).

pātu (before a vowel: pātur) = *forth to view, manifestly, evidently,* used with bhavati and karoti. Ex.: pātubhavati, to become manifest, evident, clear, to appear, to arise; pātubhāvo, appearance, manifestation; patukaroti, to manifest, make clear, evident; to produce.

pura, *in front, forward, before,* used almost exculsively with karoti: (cf. 520). Ex.: purakkharoti, to put or place in front, to appoint or make a person (one's) leader, *and thence:* to follow, to revere.

alam—*fit, fit for,* used with verb karoti in the sense of decorating. Ex.: alaṅkaroti, to adorn, embellish, decorate.

tiro—*out of sight*; *across*, *beyond*, prefixed to roots kar and dhā, in the sense of covering, hiding, etc. Ex.: tirodhāpeti, to veil, to cover, put out of sight; tirodhānaṁ, a covering, a veil; tirokaroti, to veil, to screen; tirokaraṇī, a screen, a veil.

522. Prefixes *du* and *su* are never used with verbs. (See Chapter on Adverbs) and prefix *a* (*an*), is very seldom so used.

523. To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated.

√*pac*, to cook.

PRESENT SYSTEM.

(stem paca).

Present.

I cook, etc.

	Active Voice.		*Reflective Voice.*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	pacāmi	pacāma	pace	pacāmhe
2.	pacasi	pacatha	pacase	pacavhe
3.	pacati	pacanti	pacate	pacare
				pacante

Imperfect.

I cooked, etc.

1.	apaca	apacamhā	apaciṁ	apacāmhase
	apacaṁ	apacamha		apacamhase
2.	apaco	apacattha	apacase	apacavham
3.	apaca	apacu	apacattha	apacatthuṁ

Imperative.

Let me cook, etc.

1. pacāmi	pacāma	pace,	pacamāse
2. pacāhi, paca	pacatha	pacassu,	pacavho
3. pacatu,	pacantu	pacatam,	pacantam

Optative.

I should, would, could, can, *etc.*, cook.

1. paceyyāmi· paceyyāma paceyyam paceyyāmhe
   pace
2. paceyyāsi paceyyātha pacetho paceyyavho
   pace
3. paceyya paceyyum pacetha, paceram
   pace

Present Participle.

Mas. pacam	pacamāno
pacanto	pacāno
Fem. pacatī,	pacamānā
pacantī	pacānā
Pent, pacam	pacamānam
pacantam	pacānam

AORIST SYSTEM.

(Stem : pac).

Aorist.

I cooked, or, I have cooked, etc.

1. apacim	apacimhā	apaca	apacimhe
2. apacī	apacittha	apacise	apacivham
3. apacī	apacum	apacā	apacum
apacī	apacimsu	apacū	apacimsu

Remarks. The augment *a* may be left out.

PERFECT SYSTEM.

(Stem : papac).

Perfect.

I cooked, etc.

1. papaca	papacimha	papaci	papacimhe
2. papace	papacittha	papacittho	papacivho
3. papaca	papacu	papacittha	papacire

Perfect Participle Active.

Having cooked.

	Act.	Refl.
Mas.	pacitavā	pacitavā
	pacitavanto	pacitavanto
	pacitāvī	pacitāvī
Fem.	pacitavatī	pacitavatī
	pacitavantī	pacitavantī
	pacitāvinī	pacitāvinī
Neut.	pacitavam	pacitavam
	pacitavantam	pacitavantam
	pacitāvi	pacitāvi

Remarks. The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation see 465).

FUTURE SYSTEM.

(Stem : pacissa).

Future.

I shall cook, etc.

1. pacissāmi,	pacissāma	pacissam	pacissāmhe
2. pacissasi,	pacissatha	pacissase	pacissavhe
3. pacissati,	pacissanti	pacissate	pacissante

Conditional.

If I could cook, etc.

1. apacissaṁ apacissamhā apacissaṁ apacissāmhase
2. apacisse   apacissatha apacissase apacissavhe
3. apacissā   apacissaṁsu apacissatha apacissiṁsu

Future Participle.

Mas. pacissaṁ	pacissamāno
pacissanto	pacissāno
Fem. pacissatī	pacissamānā
pacissantī	pacissānā
Neut. pacissaṁ	pacissamānaṁ
pacissantaṁ	pacissānaṁ

Infinitive : pacituṁ.

Gerund : pacitvā, pacitvāna, pacitūna, paciya

Fut. P.P. : pacitabba, pacanīya.

P.P.P. : pacita.

524.   Paradigm of √*cur*, to steal.

Base : coraya *or* core.

Active.

PRESENT SYSTEM.

First form.   Second form.
(base, *coraya*).   (base, *core*).

Present.

1. corayāmi	corayāma	coremi	corema
2. corayasi	corayatha	coresi	coretha
3. corayati	corayanti	coreti	corenti

Imperfect.
(from base coraya *only).*

1. acoraya	acorayamhā
acorayaṁ	acorayamha
2. acorayo	acorayattha
3. acoraya	acorayu

Imperative.

1. corayāmi	corayāma	coremi	corema
2. corayāhi	corayatha	corehi	coretha
3. corayatu	corayantu	coretu	corentu

Optative

1. corayeyyāmi	corayeyyāma	coreyyāmi	coreyyāma
2. corayeyyāsi	corayeyyātha	coreyyāsi	coreyyātha
3. corayeyya	corayeyyuṁ	coreyya	coreyyuṁ
coraye			

Present Participle.

Masc.	corayaṁ	corayanto	corento
Fem.	corayatī	corayantī	corentī
Neut.	corayaṁ	corayantaṁ	corentaṁ

AORIST SYSTEM.
Aorist.

1. corayiṁ	corayimhā	coresiṁ	coresimhā
	corayimha		coresimha
2. corayi	corayittha	coresi	coresittha
3. corayi	corayuṁ	coresi	coresuṁ
	corayiṁsu		coresiṁsu

PERFECT SYSTEM.

The Perfect Tense of these verbs is not generally met with but it would be : cucora, cucore, cucorimha, etc).

Perfect Participle Active.

Mas.	corayitavā	coritavā
	corayitavanto	coritavanto
	corayitāvī	coritāvī
Fem.	corayitavatī	coritavatī
	corayitavantī	coritavantī
	corayitāvinī	coritāvinī
Neut.	corayitavaṁ	coritavaṁ
	corayitavantaṁ	coritavantaṁ
	corayitāvi	coritāvi

FUTURE SYSTEM.

Future.

1. corayissāmi, corayissāma coressāmi, coressāma
2. corayissasi, corayissatha coressasi, coressatha
3. corayissati, corayissanti coressati, coressanti

Conditional.

1. acorayissaṁ   acorayissamhā
2. acorayisse   acorayissatha
3. acorayissā   acorayissaṁsu

FUTURE PARTICIPLE.
Active.

Masc.	corayissaṁ	coressaṁ
	corayissanto	coressanto
Fem.	corayissati	coressati
	corayissanti	coressantī
Neut.	corayissaṁ	coressaṁ
	corayissantaṁ	coressantaṁ

res. Participle Reflective.

Masc.	corayamāno	corayāno
Fem.	corayamānā	corayānā
Neut.	corayamānaṁ	corayānaṁ

Infinitive. corayituṁ, coretuṁ

Gerund. corayitvā, coretvā

P. P. F. corayitabbo, coretabbo

P. P. P. corito, coritā, caritaṁ

525. The Reflective Voice presents no difficulty : it is generally formed on the base in *aya* :

Reflective.

	Present.		*Imperfect.*
Sing.	*Plur.*	*Sing.*	*Plur.*
1. coraye	corayāmhe	acorayaṁ	acorayāṁmhase
2. corayase	corayavhe	acorayase	acorayavhaṁ
3. corayate	corayante	acorayattha	acorayatthuṁ

Passive Voice.

526. The Passive Voice is formed in the usual way by joining *ya* to the base by means of vowel *i* lengthened to *ī*, the final vowel of base being dropped before *ī*.

EXAMPLES.

Present.

Singular.	*Plural.*
1. corīyāmi, I am robbed	corīyāma, we are robbed
2. corīyasi, thou art robbed	corīyatha, you are robbed
3. corīyati, he is robbed	corīyanti, they are robbed

And so on for the other tenses.

527. The Causal and the Denominative Verbs are conjugated exactly like *coreti*.

528. The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb :

Root.	Special Base.	Active.	Reflective	Passive.	Causal.	Causal Passive.
√pac, to cook	paca	paccati	pacate	paccate, paccati	pāceti, pācapeti / pācayati, pācāpayati	pāciyati / pācāpiyati
√dā, to give	dadā	dadāti	dadate	dīyate, dīyati	dāpti, dāpapeti	dāpīyati
√nī, to lead	ne, naya	neti, nayati	nayate	nīyate, nīyati / niyyati	nāyayati, nayāpeti / nayāpayati	nayāpīyati
√han, to kill	hana	hanatī, hanti	hanate	haññate, haññati	haneti, hanāpeti / hanayati, hanāpayati	hanāpīyati / hanayiyati
√khād, to eat	khāda	khādati	khādate	khajjate, khajjati	khādeti, khādayati / khādāpeti, khādāpayati	khādapīyati / khādāpīyati
√lū, to cut	lunā	lunāti	lunate	lūyate, lūyati	lāveti, lāvayati	lāviyati
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati	bhāveti, bhāvayati / bhāvāpeti, bhāvāpayati	bhāvīyati
√labh, to get	labha	labhati	labhate	labbhate, labbhati	labheti, labhayati / labhāpeti, labhāpayati	labhāpiyati
√su, to hear	sunā / suno	sunāti / sunoti	sunate	sūyate, sūyati	sāveti, sunāpeti	sāviyati

CHAPTER XI.
INDECLINABLES.

529. Under the term " indeclinables" are included all those words which are incapable of any grammatical declension, that is: *Adverbs, Prefixes, Prepositions, Conjunctions and Interjections.*

ADVERBS.

530. Adverbs may be divided into three groups :

    (i) Derivative Adverbs, formed by means of suffixes.

    (ii) Case-form Adverbs ;

    (iii) Pure Adverbs.

531.   (i) **Derivative Adverbs.**

(*a*) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives of certain suffixes.

(*b*) Under this head come the "*Adverbial Derivatives from numerals* " given in (279*ff*), and the " Pronominal Derivatives" given in (336*ff*). The student ought now to read again these two classes of Adverbs.

(*c*) The suffix *to* (346) is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; *to* is an ablative suffix (120) and therefore the adverbs formed with it have an ablative tense.

    (i) from prepositions : *abhito*, near; *parato*, further.

    (ii) from nouns : *dakkhinato*, southerly, on the south ; *pācīnato*, easterly, on the east ; *pitthito*, from the surface, from the back, etc. ; *pārato*, from the further shore; *orato*, from the near shore.

    (iii) from adjective ; *sabbato*, everywhere.

(d) suffixes *tra* and *tha* (346), showing place, are also used with adjectives : *aññatha* or *aññatra*, elsewhere ; *sabbatha,* everywhere ; *ubhayattha,* in both places.

(e) suffix *dā* (345) is likewise used with adjectives and numerals : *ekadā,* once ; *sadā = sabbadā,* at all times, always.

(f) *dhi* is used like *dhā* (281,283) : *sabbadhi,* everywhere.

(g) suffixes *so* and *sā* (122, *e, d*) likewise form adverbs : *bahuso,* in a great degree ; *atthaso,* according to the sense : *balasā,* forcibly.

(h) *Iti* (347) is extensively used as the particle of quotation ; it is often abbreviated to *ti.* (*See Syntax.*)

532.   **Case-form Adverbs.**

(a) some cases of pronouns and adjectives are used *adverbially.*

(b) *Accusative Case.* This case is very much used adverbially : *kiṁ,* why ; *taṁ,* there ; *idaṁ,* here ; - *yaṁ,* because, since ; from pronouns.

(c) From nouns : *divasaṁ,* during the day ; *rattiṁ,* at night ; *raho,* in secret ; *saccaṁ,* truly ; *atthaṁ,* for the purpose of.

(d) Frcm adjectives : *ciraṁ* a long time ; *khippaṁ,* quickly ; *mandaṁ,* stupidly.

(e) Some adverbs of obscure origin may be classed as the *accusative case* of nouns or adjectives long obsolete : such are : *mitho, mithu,* one another, mutually ; *araṁ,* presently ; *sajju,* immediately ; *tunhī,* silently ; *alaṁ,* enough ; *sāyaṁ* in the evening ; *isaṁ,* a little, somewhat ; *jātu,* surely, certainly ; *bahi,* outside.

The Instrumentive. This case also is much used adverbially.

From pronouns : *tena,* therefore ; *yena,* because.

From nouns : *divasena,* in a day ; *māsena,* in a month ; *divā,* by day ; *sahāsā,* suddenly.

From adjectives : *cirena,* long ; *dakkhinena,* to the south ; *uttarena,* to the north ; *antarena,* within.

The Dative Case; the adverbial use of the Dative is restricted : *atthāya,* for the sake of, for the purpose of ; *cirāya,* for a long time ; *hitāya,* for the benefit of.

The Ablative Case is used frequently in an adverbial sense ; especially so is the case with *pronouns,*

kasmā, why ? *yasmā,* because ; *tasmā,* therefore ; *pacchā,* behind, after ; *ārā,* afar off ; *heṭṭhā,* below.

The Genitive Case is seldom used adverbially ; from *pronouns* we have : *kissa,* why ? from *adjectives* : *cirassa,* long ; from *nouns* : *hetussa,* causally.

The Locative is very often used adverbially ; as : *bāhire,* outside ; *dūre* far ; *avidūre,* not far ; *samīpe, santike,* near ; *rahasi,* privately, in secret ; *bhuvi,* on earth, on the earth.

(iii) Pure Adverbs.

By these are understood the abverbs which are not obtained by derivation and which are not case-forms ; such are :

kira, kila, they say, we are told that ; *hi,* certainly indeed ; *khalu,* indeed ; *tu,* now, indeed ; *atha, atho* and, also, then, etc., etc.

na, expressing simple negation ; *mā,* expressing prohibition ; mā is often used with the Aorist. *Nanu,*

used in asking questions to which an affirmative answer is expected.   *Nu*, used in asking simple questions; *no*, not, *nūna*, surely, perhaps; *nānā*, variously.

The particle *kva*, where?

The above particles are called *nipātā* by the grammarians, they number about two hundred.

Verbal Prefixes have already been treated of (514).

INSEPARABLE PREFIXES.

(*a*) *a*, and before a vowel *an*, not, without, free from.

abhaya, free from fear; *abāla*, not foolish; *apassanto*, not seeing; *anāloketvā*, without looking.

(*b*) *du*, and before a vowel *dur*, bad, ill, hard, difficult, as : *dubbaṇṇo* (33 *remark*), ugly, ill-favoured; *dubbinīto*, ill-conducted; *duddamo*, difficult to tame; *duggo*, difficult to pass; *dujjano*, a bad man; *dukkaro*, difficult to perform; *dujjīvaṁ*, a hard life.

(*c*) *su*, has the contrary meaning of *du* : good, well, easy, it implies excess, facility, excellence; *subhāsito*, well spoken; *subahu*, very much; *sudanto*, well tamed; *sukaro*, easy to perform; *sulabho*, easy to be obtained.

Remarks. After *du*, the initial consonant is generally reduplicated; reduplication seldom takes place after *su*.

(*d*) *sa*, which is used instead of *sam* (516), expresses the ideas of " possession, similarity; with, and; like; including." *sabhāriya*, with (his) wife; *salajja*, having shame, ashamed; *sabhogā*, wealthy; *savihārī* living with; *sadevaka*, including the world of gods.

Remarks. The particle *sa* is the opposite of particle *a*, *aṇ*.

PREPOSITION.

533. It has been seen that Verbal Prefixes are properly prepositions and are used with nouns as well as verbs.

534. Many adverbs are used with a prepositional force along with nouns. Those of class (ii), Case-form-Adverbs, are seldom used as prepositions, except perhaps those in *to*.

535. Prepositions, or words used prepositionally, may govern any case, except the *Nominative and Vocative*.

536. Most of the Verbal Prefixes require the noun to be in one case or other.

537. The cases mostly used with prepositions or prepositional Adverbs are: the *genitive*, the *instrumentive* and the *accusative*.

But only a few are used *separately from* the noun they govern.

For examples see " Syntax of Substantives."

CONJUNCTIONS.

538. Indeclinables distinctly conjunctive are very few. The principal are:

(*a*) Copulative: *ca*, and, also, but, even. It is *never* used as the first word in a sentence; *atha*, and, then, now; *atho*, and, also, then.

(*b*) Disjunctive: *vā* (never at the beginning of a sentence) or; *uda*, or; *uda vā*, or; *vā....vā*, either....or; *yadi vā*, whether; *yadi vā........yadi vā*, whether........or; *atha vā*, or else, rather; *na vā*, or not; *tathā pi*, nevetheless.

(c) Conditional : *yadi, sace,* if ; *ce* (never at the beginning of a sentence), if ; *yadi evaṁ, yajj, evaṁ,* if so.

(d) Causal : *ki,* for, because ; certainly.

INTERJECTION.

Ahaha, alas ! oh ! aho ! ah ! *aho vata,* oh ! ah ! *are,* sirrah ! I say ! here ! *dhi, dhī,* shame ! fie ! woe ! *bho,* friend ! sir ! I say ! *bhaṇe,* I say ! to be sure ! *maññe,* why ! methinks ! *he,* oh ! *sādhu,* well ! very well ! very good !

General remarks. The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.
COMPOUNDS.

539. Declinable stems are frequently joined to one another to form *Compounds.* In the older language compounds are simple and rarely consist of more than two or three stems : but the later the language is, the longer and the more involved they become.

540. Compounds may also have an *indeclinable* as the first member ; there are even a few compounds made up entirely of indeclinables.

Remarks. The Case-endings of the first member or members of a compound are generally dropped ; only in a few instances are they preserved.

541. There are six kinds of Compound Words :

   (i) **Dvanda**—Copulative *or* Aggregative Compounds.

   (ii) **Tappurisa** — Dependent   Derterminate Compounds.

(iii) **Kammadhāraya**—Descriptive Determinate Compounds.

(iv) **Digu**—Numeral Determinate Compounds.

(v) **Abyayibhāva**—Adverbial Compounds.

(vi) **Bahubbihi**—Relative *or* Attributve Compounds.

Remarks. Native grammarians distribute the above into four classes by making Nos. iii and iv subdivisions of No. ii, Tappurisa; but this classification, through lack of sufficient distinctness, confuses the student unnecessarily. We shall therefore follow the above division (541).

Dvanda.

(Copulative or Aggregative Compounds).

542. The members of these compounds are co-ordinate syntatically, in their uncompounded state; each member would be connected with the other by means of the conjunction *ca*, and.

543. Dvanda Compounds are of two kinds:

(i) The compound is a *plural* and takes the gender and declension of its last member.

(ii) The compound takes the form of a *neuter singular* and, whatever the number of its members, becomes a *collective*. This is the case generally with the names of: *birds, parts of the body, persons of different sexes, countries, trees, herbs, the cardinal points, domestic animals, things that form an antithesis, etc., etc.*

Remarks. The following rules are given as to the order of the members of dvanda compounds:

(*a*) words in *i* and *u* are placed first;

(*b*) shorter words are placed before longer ones;

(c) *ī* and *ū* (long) are generally shortened in the middle of the compound;

(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasuriyā) sometimes, or remains unchanged (jarāmaraṇaṁ).

EXAMPLES OF (i)

Samaṇā ca brāhmaṇā ca = samaṇabrāhmaṇā, samaṇas and brahmins.

Devā ca manussā ca = devamanussā, gods and men.

Devānaṁ ca manussānaṁ ca = devamanussānaṁ, of gods and men.

Candimā ca suriyo ca = candimasuriyā, the sun and the moon.

Aggi ca dhūmo ca = aggidhūmā, fire and smoke.

Dhammo ca attho ca = dhammatthā, the spirit and the word.

Sāriputte ca Moggallāne ca = Sariputtamoggallāne, in Sariputta and in Moggallāna.

EXAMPLES OF (ii)

Note that the compounds which come under (ii), sometimes assume the form of the plural like those of No. (i).

Mukhanāsikaṁ = mukhañ ca nāsikā ca, the mouth and the nose.

Chavimaṁsalohitaṁ = chavi ca maṁsañ ca lohitañ ca, the skin, flesh and blood.

Jarāmaraṇaṁ = jarā ca maraṇañ ca, old age and death.

Hatthapādaṁ *or* hattapādā = hatthā ca pādā ca, the hands and feet.

Hatthiassaṁ = hatthino ca assā ca, elephants and horses.

Kusalākusalaṁ *or* kusalākusalā = kusalaṁ akusalañ ca, good and evil.

Vajjimallaṁ *or* vajjimallā = Vajjī ca Mallā ca, the Vajjians and the Mallians.

544. The compounds which take the plural form are called : *Itaritara*, because the members of the compound are considered separately; those that take the neuter singular form : *samāhāra*, because the several members are considered collectively; those that take either the plural *or* the neuter are called : *Vikappa-samāhāra*.

Tappurisa.

(*Dependent Determinate Compounds.*)

545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, *qualifying*, *explaining* or *determining* the last member.

Remarks. (*a*) The Case-ending of the first member is elided :

(*b*) In a few cases, the Case-ending is *not* elided; these compounds are called : *Alutta Tappurisa.*

(*c*) The *ā* of such words as : rājā, mātā, pitā, bhātā etc., is shortened in the first member.

(*d*) Generally, a tappurisa follows the gender of the last member.

(i) tappurisa with *accusative case.*
(*Dutiya Tappurisa*).

Araññagato = araññaṁ gato, gone to the forest.

Sukhappatto = sukhaṁ patto, attained happiness.

Saccavādī = saccaṁ vādi, speaking the truth.

Kumbhakāro = kumbhaṁ kāro; a pot-maker = a potter.

Pattagāho = pattaṁ gāho, receiving a bowl.

Atthakāmo = atthaṁ kāmo, wishing the welfare of.

(ii) tappurisa with *instrumentive case.*
(*Taṭiya Tappurisa.*)

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha.

. Viññugarahito = viññūhi garahito, censured by the wise.

Sukāhaṭaṁ = sukehi āhataṁ, brought by parrots.

Jaccandho = jātiya andho, blind by (=*from*) birth.

Urago = urena go, going on the breast = a snake.

Pādapo = pādena po, drinking with the foot (root) = a tree.

Remarks. In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided.

Guḷodano = guḷena *saṁsaṭṭho* odano = rice *mixed* with molasses.

Assaratho = assena· *yutto* ratho = a carriage *yoked* with horses = a horse-carriage

Asikalaho = asinā kalaho, a combat with swords.

(iii) tappurisa with *dative case.*
(*Catutthī Tappurisa.*)

Remarks. In these compounds, the last member designates the object *destined for* or *attributed to* that which is expressed by the first member.

Kathinadussaṁ = kathinassa dussaṁ, cloth for the kathina robe (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year).

Saṅghabhattaṁ = saṅghassa bhattaṁ, rice (prepared) for the clergy.

Buddhadeyyaṁ = Budhassa deyyaṁ, worthy to be offered to the Būddha.

Rājārahaṁ = rañño arahaṁ, worthy of (*lit.* to) the king.

(*b*) Compounds formed by adding *kāmo* "desirous of," to an infinitive are considered to be tappurisas in the Dative relation * as :

Kathetukāmo = kathetuṁ kāmo, desirous to speak.

Sotukāmo = sotuṁ kāmo, desirous to hear.

Gantukāmo = gantuṁ kāmo, desirous to go.

(iv) tappurisa with *ablative case.*

(*Pañcamī Tappurisa.*)

Remarks. These express: *fear of, separation* or *going away from, freedom from,* etc.

Nagaraniggato = nagaramhā niggato, gone out from town.

Rukkhapatito = rukkhasmā patito, fallen from the tree.

Sāsanacuto = sāsanamhā cuto, fallen away from religon.

Corabhīto = corā bhīto, afraid of the thief.

Pāpabhīruko = pāpato bhīruko, fearing sin.

Pāpajigucchī = pāpato jigucchī; loathing evil.

Bandhanamokkho = bandhanasmā mokkho, freedom from bonds or fetters.

Lokaggo = lokato aggo, greater than the world.

Mātujo = mātito jo, born from a mother.

(v) tappurisa with *genitive case*.

(*Chaṭṭhī Tappurisa*)

Remarks. (*a*) Tappurisas in the Genitive relation are by far the most common.

(*b*) Final *i* and *ū* of the first member are as a rule shortened to *i* and *u* respectively.

(*c*) The word : *ratti*, night, takes the form *rattaṁ* at the end of a tappurisa.

Rājaputto = rañño putto, the king's son, a prince.

Dhaññarāsi = dhaññānaṁ rāsi, a heap of grains.

Naditīraṁ = nadiyā tīraṁ, the river-bank (from nadī).

Bhikkhunisaṅgho = bhikkunīnaṁ saṅgho, the assembly of the nuns (from bhikkhunī).

Naruttamo = narānaṁ uttamo, the greatest of men.

(vi) tappurisa with *locative case*.

(*sattamī tappurisa.*)

Araññavāso = araññe vāso, living in the forest.

Dānajjhāsayo = dāne ajjhāsayo, inclined to alms-giving.

Dhammarato = dhamme rato, delighting in the Law.

Vanacaro = vane caro, walking in the woods.

Thalaṭṭho = thale ṭho, standing on firm ground.

Pabbataṭṭho = pabbatasmiṁ ṭho, standing on a mountain.

Anomalous Tappurisa.

(*a*) Sometimes the *first* member of a Tappurisa is placed *last* :

Rājahaṁso = haṁsānaṁ rājā, the swan-king, but also : haṁsarājā.

Alutta Tappurisa.

(b) In these the Case-endings are *not* dropped :

Pabhaṅkaro = pabhaṁ karo, making light = the sun.

Vessantaro = vessaṁ taro, crossing over to the merchants (a king's name).

Parassapadaṁ = parassa padaṁ, word for another = Active Voice.

Attanopadaṁ = attano padaṁ, word for ones self = Reflective Voice.

Kutojo = kuto jo, sprung whence ?

Antevāsiko = ante vāsiko, a pupil within = a resident pupil.

Urasilomo = urasi (*loc.*) lomo, having hair on the breast = hairy-breasted.

The student will remark that the case of the first member may be any case but the Nominative and Vocative.

546. (iii) **Kammadhāraya.**

Descriptive Determinate Compounds.

Remarks. (a) In Kammadhāraya Compounds, the adjective : *mahanta* assumes the form : *mahā*, and if the consonant which follows is reduplicated, the form : *maha.*

(b) The word : *santa*, good, being, takes the form : *sa* (Sans, *sat*).

(c) The word : *puma*, a male, rejects its final *a.*

(d) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.

(*e*) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.

(*f*) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel.

(*g*) In their uncompounded state, the two members of a Kammadhāraya are in the *same case*.

(*i*) The Kammadhāraya Compound (which is also called : *Missakatappurisa*) is divided into *nine classes* :

(1) *Visesanapubbapada Kammadhāraya*, in which the determining or qualifying word is placed *first*, as :

Mahāpuriso = mahanto puriso, a great man.

Mahānadī = mahantī nadī, a large river.

Mahabbhayaṁ = mahantaṁ bhayaṁ, great fear.

Aparapuriso = aparo puriso, the other man.

Kaṇhasappo = kaṇho sappo, a black snake.

Nīluppalaṁ = nīlaṁ uppalaṁ, a blue lotus.

(2) *Visesanaparapada*, or *Visesanuttarapada-Kammadhāraya*; in this, the *second* member determines the first.

Narasettho = naro settho, the oldest man.

Purisuttamo = puriso uttamo, the greatest man.

Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa.

Sāriputtathero = Sāriputto thero, the Elder Sāriputta.

(3) *Visesanobhayapada-Kammadhāraya*, the two members of which are determinate.

Remarks. A word, as for instance, *so*, he, is generally understood between the two members of these compounds.

Sītuṇhaṁ = sītaṁ (tañ ca) uṇhaṁ, heat and cold.

Khañjakhujjo = khañjo (ca so) khujjo, (he is) lame (and) hump-backed.

Andhabadhiro = andho (ca so) badhiro, (he is) blind (and) deaf.

Katākataṁ = kataṁ (ca taṁ) akataṁ, (what is) done (and) not done.

(4) *Sambhāvanāpubbapada-Kammadhāraya*;   in which the *first* member indicates the origin of the second term, or the relation in which the *second* term stands to the first. · In these compounds such words as : *iti*, namely, thus, called ; *evaṁ*, thus, called ; *saṅkhāto*, called, named, *hutvā*, being, are generally understood, in order to bring out the full meaning of the compound.

Hetupaccayo = hetu (hutvā) paccayo, the term (*middle term*) being, or considered as, the cause = the term which is the cause or condition.

Aniccasaññā = anicca iti saññā, the idea, *namely*, Impermanence.

Hīnasamato = hīno hutvā samato, equal in being low, unworthy.

Dhammabuddhi = dhammo iti buddhi, knowledge (arising from) the Law.

Attadiṭṭhi = attā iti diṭṭhi, the (false) doctrine of personal identity.

(5) *Upamā* or *Upamānuttarapada-Kammadhāraya*, in these compounds, analogy is expressed between the two terms. The word : *viya*, like, is understood · between the two members.

Buddhādicco = ādicco viya Buddho, the sun-like-Buddha.

Munisīho = sīho viya muni, lion-like-sage, lion-sage.

So.

Munipuṅgavo, sage-bull.

Buddhanāgo, Buddha-elephant.

Saddhammaraṁsi = raṁsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.

Remarks. The words : *ādicca*, sun, *sīha*, lion ; *puṅgava, usabha,* bull ; *nāga*, elephant, are frequently used as in the above examples, to denote : superiority, greatness, excellence, eminence, so that Buddhādicco may be translated : the eminent Buddha ; munisīho, the great sage ; munipuṅgavo, the eminent sage, etc., etc.

(6) *Avadhāranapubbapada-Kammadhāraya,* in which the *first* member specifies a general term. Native grammarians, in resolving these compounds, insert the word : *eva*, just, even (*but which in these examples cannot be translated into English*) between the two terms of the compounds. In English, these compounds must be translated *as if they were in the Genitive relation.*

Guṇadhanaṁ = guṇoe vadhanaṁ, wealth of virtues.

Sīlaḋhanaṁ = sīlaṁ eva dhanaṁ, treasure *of* morality *or* of piety.

Paññāsatthaṁ = paññā eva satthaṁ, the sword *of* wisdom.

Paññāpajjoto = paññā eva pajjoto, the lamp *of* wisdom.

Avijjāmalaṁ = avijjā eva malaṁ, the stain *of* ignorance.

(7) *Kunipātapubbapada-Kammadhāraya*, the first member of which is : *ku*, (see, *f*).

Kuputto = ku + putto, a bad son.

Kudāsā = ku + dāsā, bad slaves.

Kadannaṁ = kad + annaṁ, bad food.

Kāpuriso = kā + puriso, a bad man.

Kadariyo = kad + ariyo, badly noble = not noble = ignoble = miserly, stingy.

Kalavaṇaṁ = ka + lavaṇaṁ, a litle salt.

(7) *Nanipātapubbapada-Kammadhāraya*, (see *e*).

Anariyo = na + ariyo, ignoble.

Anīti = na + īti, free from calamity = secure.

Anūmi = na + ūmi, not having waves, waveless.

Anatikkamma = na + atikkamma (*gerd.*) not transgressing or trespassing.

Anatthakāmo = na + atthakāmo, not wishing for the welfare of.

(9) *Pādipubbapada-Kammadhāraya*, in which the first member is *pā*, *pa*, or *any other* prefix.

Pāvacanaṁ = pā + vacanaṁ, the excellent word = Buddha's word.

(Native grammarians take *pā* to be the abbreviation of the word : *pakaṭṭho* = excellent).

Pamukho = pa + mukho (having the face towards), facing, in front of, chief.

Vikappo = vi + kappo (thought, inclination), option.

Atidevo = ati + deva, Supreme deva or God.

(*Note that* devā *becomes* : devo),

Abhidhammo = abhi + dhammo (Law, doctrine) = transcending Doctrine = Metaphysics.

Uddhammo = ud + dhammo, wrong or false doctrines.

Ubbinayo = ud + vinayo (Discipline for the monks) = wrong Discipline.

Sugandho = su + gandho, good smell = fragrance.

Dukkatam = du + katam, a bad, sinful act.

547   **Nouns in Apposition.**

Nouns in Apposition are considered to be Kammadhāraya Compounds.

Vinayapiṭakam, the Vinaya-Basket (a part of the Buddhist Scriptures).

Aṅgajanapadam, the Province of Bengal.

Magadharaṭṭham, the Kingdom of Magadha.

Citto gahapati, Citta, the householder.

Sakko devarājā, Sakka, the Lord of gods.

Remark. Sometimes the last member of a Kammadhāraya, being *feminine*, assumes the masculine form. *As* :

Dīghajaṅgho = dīghā + jaṅghā (*feminine*), long-legged.

548.   **Digu (iv).**

(*Numeral Compounds*).

There are two kinds of Digu :

(i) *Samāhāra Digu*, which being considered as *collective*, takes the form of the *neuter singular* in ṁ.

(ii) *Asamāhāra-Digu*, when the Digu does not express a whole, but the objects indicated by the *last* member are considered *individually*, the compound, as a rule, taking the form of the plural.

Remarks. (*a*) Some words, when last member of a
Digu, change their final vowel to *a*, if it be any other
than *a*.

(*b*) The stems only of the numerals are used as
first members.

(i) Samāhāra-Digu.

Tilokaṁ, the three worlds (collectively).

Tiratanaṁ, the Three Jewels (collectively).

Catusaccaṁ, the four Truths (collectively).

Sattāhaṁ = satta + ahaṁ (day), seven days = a week.

Pañcasikkhāpadaṁ, the five Precepts (collectively).

Dvirattaṁ = dvi + ratti, two nights (remark *a*).

Pañcagavaṁ = pañca + gavo, (remark *a*).

Tivaṅgulaṁ = ti + v (inserted, 28) aṅguli, three
    fingers.

Navasataṁ, nine hundred.

Catusahassaṁ, four thousand.

(ii) Asamāhāra-Digu.

Tibhavā, the three states of existence.

Catudisā, the four-quarters.

Pañcindriyāni, the five senses = pañca + indryāni.

Sakaṭasatāni = sakaṭa + satāni, one hundred carts.

Catusatāni, four hundred.

Dvisatasahassāni, two hundred thousand (dvi sata
    sahassāni).

549. ### (v) **Adverbial Compounds.**
    (*Abyayibhāva.*)

Remarks. (*a*) These compounds have for first mem-
ber an *indeclinable* (529 *ff*).

(b) The Abyayibhāva generally assumes the form of the accusative singular in ṁ, and is indeclinable.

(c) If the final vowel of the last member is ā long, ā is replaced by aṁ; other long vowels (except ā), are shortened.

(i)

Upagaṅgaṁ = upa + gaṅgāyaṁ (loc.), near the Ganges.

Upanagaraṁ = upa + nagaraṁ, (loc.), near the town.

Upagu = upa + gunnaṁ (plural,) close to the cows.

Anurathaṁ = anu + rathe, behind the chariot.

Yāvajīvaṁ = yāva + jīvā (abl.), as long as life lasts.

Antopāsādaṁ = anto + pāsādassa, within the palace.

Anuvassaṁ = anu + vassaṁ, year after year = every year.

Anughararaṁ = house after house = in every house.

Yathābalaṁ = yathā + balena, according to (one's) power.

Pativātaṁ = pati + vātaṁ (acc.) against the wind.

Tiropabbataṁ = pabbatassa tiro, across the mountain.

Uparipabbataṁ = pabbatassa + upari, upon the mountain.

Paṭisotaṁ = sotassa + paṭiloma ṁ, against the stream

Adhogaṅgaṁ = gaṅgāya + adho, below the Ganges

Upavadhu = upa + vadhū, near (his) wife.

Adhikumāri = adhi + kumāri, the young girl.

(ii)

Sometimes, however, the case-ending is retained; the case thus retained being mostly the *Ablative* and the *Locative*. But in most cases, the neuter

form is also met with for the same compound. The
Ablative termination may be retained when the indeclin-
able is : pari, apa, ā, bahi, yāva, etc.

> Yāvajivā *or* yāvajivaṁ—as long as life lasts.
>
> Apapabbatā *or* Apapabbatam—away from the
> mountain.
>
> Bahigāmā *or* bahigāmaṁ—outside the village.
>
> Ābhavaggā *or* ābhavaggaṁ—to the highest state
> of existence.
>
> Purāruṇā *or* purāruṇaṁ (= aruṇamhā pure), before
> daylight.
>
> Pacchābhattā, *or* pacchābhattaṁ, after meal.
>
> Tiropabbatā *or* tiropabbate (*loc.*) *or* tiropabbataṁ,
> beyond, on the other side of, the mountain.
>
> Anto-avīcimhi (*loc.*), in hell.
>
> Anutīre, along the bank.
>
> Antaravīthiyaṁ (*loc.*) in the street.
>
> Bahisāṇiyaṁ (*loc.*), outside the curtain.

550. (vi) Relative or Attributive Compounds. (*Bahubbīhi*).

Remarks. (*a*). A Bahubbīhi Compound, when
resolved into its component parts, requires the addition
of such relative pronouns as : "he, who, that, which,"
etc., to express its full meaning ; a Bahubbīhi is there-
fore used *relatively*, that is, as an adjective, and, conse-
quently, the final member assumes the forms of the
three genders, according to the gender of the noun
which it qualifies. A Bahubbīhi is equal to a relative
clause.

(*b*) All the Compounds explained above (*Dvanda,
Tappurisa, Kammadhāraya, Digu, Abyayibhāva*),
become, *if used as adjectives*, Bahubbīhi Compounds.

(c) Bahubbīhi *being adjectives qualifying nouns,* must agree in gender, number and case with the noun which they qualify.

(d) It follows from (c) that a Bahubbīhi may be in any case relation but the *Vocative.*

The following are the different kinds of Bahubbīhi.

(1) *Pathama-Bahubbihi,* Relative in the Nominative Case.

> Chinnahattho   puriso = hand-cut-man = a   man whose hands have been cut off :
>
> Here, *chinnahattho,* is the Bahubbīhi qualifying the noun *puriso.*
>
> Lohitamakkhitaṁ mukhaṁ = lohitena makkhitaṁ mukhaṁ, the mouth besmeared with blood; lohitamakkhitaṁ is the Bahubbīhi.
>
> Susajjitaṁ puraṁ, a well-decorated city; susajjitaṁ is the Bahubbīhi.

(2) *Dutiyā-Bahubbīhi,* Relative in the Accusative Case; that is, the Bahubbīhi gives to the word which it determines or qualifies the sense of the *Accusative-relation.*

> Āgatasamaṇo saṅghārāmo = imaṁ saṅghārāmaṁ samaṇo āgato, this monastery the priest came to = the monastery into which the priest came; Āgatasamaṇo = Bahubbīhi.
>
> Ārūḷhanaro rukkho = so naro imaṁ rukkhaṁ ārūḷho, the tree up which the man climbed. Ārūḷhanaro = Bahubbīhi.

(3) *Tatiya-Bahubbīhi,* Relative in the Instrumentive Case in which the Bahubbīhi gives to the word it determines the sense of the *Instrumentive relation.*

Jitindriyo samaṇo = yena jitāni indriyāni so sama-
ṇo, the samaṇa by whom the senses have been
conquered. Jitindriyo = Bahubbīhi.

Vijitamāro Bhagavā = so Bhagavā yena Māro
vijito, the Blessed One by whom Māra was
vanquished = the Blessed One who vanquished
Māra. Vijitamāro = Bahubībhi.

(4) *Catutthī-Bahubbīhi*, Relative in the Dative
relation, that is, in which the Bahubbīhi gives to the
word it determines the sense of the *Dative relation.*

Dinnasuṅko puriso = yassa suṅko dinno so, he to
whom tax is given. Dinnasuṅko = Bahubbīhi.

Upanītabhojano samaṇo = so samaṇo yassa bho-
janaṁ upanītaṁ, the priest to whom food is
given. Upanītabhojano = Bahubbīhi.

(5) *Pañcamī-Bahubbīhi*, Relative in the Ablative
Case in which the compound gives to the word deter-
mined the sense of the *Ablative relation.*

Niggatajano gāmo = asmā gāmasmā janā niggatā,
that village from which the people have depart-
ed = an abandoned village. Niggatajano =
Bahubbīhi.

Apagatakāḷakaṁ vatthaṁ = idaṁ vatthaṁ yāsmā
kāḷakā apagatā, the cloth from which (the) black
spots have *departed* = a cloth free from black
spots. Apagatakāḷakaṁ = Bahubbīhi.

(6) *Chaṭṭhī-Bahubbīhi*, Relative in the Genitive
Case in which the compound gives to the word it deter-
mines the sense of the *Genitive relation.*

Chinnahattho puriso = so puriso yassa hattho
chinno, the man whose hands are cut off.
Chinnahattho = Bahubbīhi.

Visuddhasīlo jano = so jano yassa sīlaṁ visudd-
    haṁ, that person whose conduct is pure = a
    moral person.   Visuddhasīlo = Bahubbīhi.

(7) *Sattamī- Bahubbīhi*, Relative in the Locative
Case, that is, in which the Bahubbīhi gives to the deter-
mined word the sense of the *Locative Case*.

Sampannasasso janapado = yasmiṁ janapade sassā-
    ni sampannāni, a district in which the crops are
    abundant = a   fertile district. Sampannasasso =
    Bahubbīhi.

Bahujano gāmo = yasmiṁ gāme bahū janā honti,
    a village in which are many persons. a popu-
    lous village,   Bahujano = Bahubbīhi.

(*e*) The word determined by the Bahubbīhi Com-
pound is as often understood as expressed; for example :

Dinnasuṅko (4) = he who receives taxes = a tax-
    collector.

Jitindriyo (3) = he who has subdued his senses.

Lohitamakkhito (1) = besmeared with blood.

Sattahaparinibbuto = dead since a week.

Somanasso = joyful (*lit,*. he to whom joy has
    arisen).

Chinnahattho (6) = he whose hands have been cut
·   off.

Māsajāto = a month old (*lit.*, he who is born since
    one month).

Vijitamāro (3) = he who has conquered Māra = the
    Buddha.

(*f*) In some Bahubbīhi, the *determining* word may
be placed either first or last without changing the
meaning :

Hatthachinno *or* chinnahattho.

Jātamāso *or* māsajāto.

(*g*) Feminine nouns ending in *ī*, *ū* as well as stems ending in *tu* (= *tā*, see, 163, words declined like satthā,) generally take the suffix *ka*, when they are the last member of a Bahubbīhi ; *possession* is then implied :

> Bahukattuko deso = a place in which there are many artisans.
>
> Bahukumārikaṁ kulaṁ = a family in which there are many girls.
>
> Bahunadiko janapado = a district wth many rivers.

Note that long ī is shortened before ka; the same remark applies to long ū.

(*h*) When a feminine noun is the last member of a Bahubbīhi, it takes the masuline form *if determining a masuline noun*, and the first member, *if also feminine*, drops the sign of the feminine :

> dīghā jaṅghā, a long leg ; *dīghajaṅghā* itthī, a long-legged woman, but : *dīghajaṅgho* puriso, a long-legged man.

(*i*) The adjective mahā, may be used as the first member of a Bahubbīhi : *mahāpañño*, of great wisdom, very wise.

(*j*) Sometimes *ā* is added to the words : *dhanu*, a bow ; *dhamma*, the Law, and a few others when last members of a Bahubbīhi :

> Gandhivadhanu = *gandhivadhanvā* (27,ii), Arjuna, he who has a strong bow.
>
> *Paccakkhadhammā,* but also paccakkhadhammo = to whom the Doctrine is apparent.

551. The student will have remarked that all the examples given above of Bahubbīhi, are Digu, Tappurisa, Kammadhāraya, Dvanda, Abyayibhāva. used relatively. To make the matter clearer, however, a few examples are here given.

Dvanda used relatively.

Nahātānulitto, bathed and anointed.

Kusalākusalāni kammāni, good and bad actions.
          Tappurisa used relatively.

Buddhabhāsito dhammo = the Doctrine spoken by
     the Buddha = Buddhena bhāsito dhammo.

Sotukāmo jano = a person desirous to hear = one
     desirous to hear.

Nagaraniggato = one or he who has gone out of
     town.

          Kammadhārayu used relatively.

Guṇadhano = rich in virtues.

Sugandho = fragrant.

Khañjakhujjo puriso = a lame and hump-backed
     man.

          Dighu used relatively.

Dvimūlo rukkho = a two-rooted tree.

Pañcasatāni sakaṭāni = five hundred carts.

Sahassaraṁsi = the thousand-rayed = the sun.
          Abyayibhāva used relatively.

Saphala = saha phala = fruitful (lit., having fruits).

Savāhano Māro = Māra with his *monture.*

Niraparādho Bodhisatto = the faultless Bodhisatta.

Upapada Compounds.*

552. When the second member of a Dutiyā-Tappu-
risa Compound is a Kita noun or Primary derivative (*see*
Chapter XIII—*Primary and Secondary Derivation*),
and the first member a noun in the *Accusative relation,*
the compound is called Upapada.   Such a compound
may therefore be called indifferently : *upapada or upa-
padatappurisa,* or simply : tappurisa.*

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* *Naruttidīpanī.*

EXAMPLES.

Atthakāmo = attham kāmo, wishing for the welfare of (kāmo is a *kita* derivative).

Kumbhakāro = kumbham kāro, a pot-maker = a potter (kāro is a *kita* derivative). *So* :

Pattagāho = pattam gāho, receiver of the bowl.

Rathakāro = ratham kāro = carriage maker = cartwright.

Brahmacārī, = brahmam cāri, one who leads the higher life.

Dhammaññū = dhammam ñū, he who knows the Law.

Anomalous Compounds.

553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples :

Vitatho = vi + tathā, false, unreal.

Yathātatho = yathā + tathā, real, true, as it really is.

Itihā (= *iti*, thus + *ha*—lengthened to ā) = thus indeed = introduction, legendary lore, legend.

Itihāsa (= *iti*, thus + *ha*, indeed + *āsa*, was) = thus indeed it was = itihā.

Itihītihā (= itiha + itihā) = itihā, itihāsa.

Itivuttam (= *iti*, thus + *vuttam* P.P.P. of vatti, to say) = thus it was said. Name of a book of the Buddhist Scriptures.

Itivuttaka (= iti + vuttam + ka—suffix) = itivutta.

Aññamaññam (= aññam + aññam), one another.

Paramparo ($=$ paraṁ $+$ para) $=$ successive.

Ahamahamikā ($= $ *ahaṁ*, I $+ ahaṁ + iku.$—suffix),
egoism, arrogance, the conceit of superiority ;
lit, connected with : I).

Complex Compounds.

554. Compounds, as above explained, may them-
selves become either the first or the last member of
another compound, or two compounds may be brought
together to form a new one, and this new one again
may become a member of another compound, and so
on to almost any length, thus forming compounds
within compounds. These compounds are almost
used *relatively*, that is, they are Bahubbīhi. The
student ought to bear in mind that, *the older* the
language is, the fewer are these complex compounds,
and the later the language, the more numerous do
they become; it therefore follows that long compounds
are a sign of decay and, to a certain extent, a test as to
the relative age of a text.

EXAMPLES.

Varaṇarukkhamūle, *at the foot of the varaṇa tree,*
is a tappurisa compound in the genitive relation,
and is resolved as follows :

varaṇarukkhassa mūle ; varaṇarukkhassa is itself
a kammadhāraya compound $=$ varaṇa eva ruk-
kha. It is therefore a tappurisa compound, the
first member of which is a kammadhāraya
compound.

Maraṇbhayatajjito, *terrified by the fear of death,*
a bahubbīhi qualifying a noun understood, and
is a tappurisa in the instrumentive relation :

maraṇabhayena tajjito; maraṇabhaya is itself a tappurisa in the Ablative : maraṇā bhaya.

Sīhalaṭṭhakathāparivattanaṁ, *the translation of the Singhalese Commentaries,* is first : a tappurisa compound = Sīhalaṭṭhakathāya parivattanaṁ, second, another tappurisa : Sīhalāya aṭṭhakathā = the Commentaries of Ceylon = the Singhalese Commentaries.

Aparimitakālasañcitapuññabalanibbattāya, *produced by the power of merit accumulated during an immense (period of) time,* the whole is a bahubbīhi feminine in the Instrumentive. We resolve it shortly :

> Aparimitakālasañcitapuññabala, a tappurisa determining nibbattāya ;
>
> Aparimitakālasañcitapuñña, a kammadhāraya determining bala ;
>
> Aparimitakālasañcita, a kammadhāraya determining puñña.
>
> Aparimitakāla, a kammadhāraya determining sañcita ; lastly, aparimita is a kammadhāraya = a + parimita. In its uncompounded state it would run as follows : aparimite kāle sañcitassa puññassa balena nibbattāya.

Remark. The student should follow · the above method in resolving compounds.

Changes of certain words in compounds.

555. Some words, when compounded, change their final vowel ; when last members of a bahubbīhi, they, of course, assume the endings of the three genders, according to the gender of the noun they determine. The most common are here given :

Go, a cow, bullock, becomes, *gu, gavo or gavaṁ;* pañcagu, bartered with five cows (pañcahi gohi kīto); rājagavo, the king's bullock (rañño go); dāragavaṁ, wife and cow (dāro ca go); dasa-gavaṁ, ten cows.

Bhūmi—place, state, stage, degree, storey, becomes *bhūma:* jātibhūmaṁ, birth-place (jātiyā bhūmi); dvibhūmaṁ, two stages (dvi bhūmiyo); dvibhūmo, two-storeyed. *Ka*, is sometimes superadded, as: dvibhūmako = dvibhūmo.

Nadī—a river, is changed to *nada:* pañcanadaṁ, five rivers; pañcanado, having five rivers.

Aṅguli – finger, becomes *aṅgula* (see, 548, *a*).

Ratti—night, is changed to *ratta* (see, 548, *a*); here are a few more examples: dīgharattaṁ, for a long time (*lit.,* long nights = dīghā rattiyo); ahorattaṁ, day and night (aho ratti); aḍḍharat-ttŏ: midnight (rattiyā aḍḍhaṁ = the middle of the night).

Akkhi—eye, changes to *akkha;* visālakkho, large-eyed (visālāni akkhīni yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nāgas (Virūpāni akkhīni yassa—to whom (are) horrible eyes); sahassakkho, the thousand-eyed —a name of Sakka (akkhīni sahassāni yassa); parokkhaṁ, invisible, *lit.,* "beyond the eye" (akkhīnaṁ tirobhāgo).

Sakhā—(masc.)—friend, companion, becomes *sakho* vāyusakho, the breeze's friend = fire (vā-yuno sakhā so); sabbasakho, the friend of all (sabbesaṁ sakhā).

Attā—self, one's self becomes *atta,* pahitatto, re-solute, whose mind is bent upon = *lit.,* directed

towards (pahito pesito attā yena, by whom the mind is directed upon); ṭhitatto, of firm mind (ṭhito attā assa, whose mind is firm).

Pumā=male, a man, becomes *puṁ*, and final *ṁ* is assimilated to the following consonant according to the usual rules : pulliṅgaṁ, the male sex : manhood, the masculine gender (puṁ + liṅgaṁ, characteristic, sign); puṅkokilo, a male cuckoo . (puṁ + kokilo).

Saha—with, is abbreviated to *sa*, which is placed *at the beginning of* compounds. *ka* is sometimes super-added : sapicuka, of cotton, with cotton, as —sapicukaṁ maṇḍalikaṁ, a ball of cotton = cotton ball ; sadevako, with the deva worlds ; saha is used in the same sense : sahodaka, with water, containing water (saha udaka).

Santa—good, being, is also abbreviated to *sa* (see, 546, *b*) sappurisa, a good man ; sajjano, well-born, virtuous (sa + jana, a person).

Samāna—same, similar, equal, is likewise shortened to *sa* : sajāti *or* sajātika, of the same species, of the same class (samānajāti) ; sajanapado, of, or belonging to, the same district (samānajanapado) ; sanāmo, of the same name (samāno nāmo) ; sānābhi, of the same navel = uterine.

Mahanta—becomes *mahā* (see 546, *a*).

Jāyā—wife, takes the forms *jāni, jaṁ, tudaṁ,* * *jayaṁ,* before the word pati, lord, husband : jāyāpati, jayampati, jānipati, jampati, tudampati = husband and wife.

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* The *Niruttidīpanī* has the following interesting note on the word *tudaṁ* : "Yathā ca Sakkaṭaganthesu 'dāro ca pati ca dampati,ti.' And, lower down: "Tattha 'tu' saddo padapūraṇa-matte yujjati." (p. 186.)

Verbal Compounds.

556. Many nouns and adjectives are compounded
with √kar, to do, and √bhū, to be, or with their deriva-
tives very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change
final *a* or final *i* to *ī*.

EXAMPLES.

daḷha, hard, firm ; daḷhīkaroti, to make firm ;

daḷhīkaraṇaṁ, making firm, strengthening.

bahula, abundant, bahulīkaroti, to increase, to enlarge.

bahulīkaraṇaṁ, increasing,

bahulīkato, increased.

bhasma, ashes, bhasmībhavati, to be reduced to ashes.

bhasmībhūto, reduced to ashes.

CHAPTER XIII.
DERIVATION.

558. We have now come to a most important part
of the grammar : the formation of nouns and adjecitves,
otherwise called Derivation.

559. In Pāli, almost every declinable stem can be
traced back to a primary element called : Root.

560. A root is a primitive element of the language,
incapable of any grammatical analysis, and expressing
an abstract idea. It is common in European languages
to express the idea contained in the root by means of
the Infinitive, for instance, √gam, *to go ;* but it must
be borne in mind that the root is *not* an infinitive nor
indeed a verb or a noun but simply a primary element
expressing a vague indefinite idea. This indefinite
idea is developed out of the root and is made to ramify
into a diversity of meanings, both abstract and con-
crete, by means of suffixes.

561. The roots of the Pāli language, with slight

variations in form, easily recognizable to the trained eye, are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages.

562. Every true root is monosyllabic as : *nas*, to perish; *bhū*, to shine; *ruh*, to grow; *pac*, to cook. Roots which have more than one syllable are the result of (*a*) the union of a Verbal Prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance; √*sangam*, to fight = sam + √gam, *lit.*, to come together, to close in upon; and (*b*) of reduplication (372*ff*) as √jāgar, to be wakeful, from √gar (Sanks. √ gr̥), to awake.

563. There are two great divisions of Derivation :

    (i) *Kita* (krt), or Primary.

    (ii) *Taddhita*, or Secondary.

564. Primary Derivatives are formed from the *root* itself; Secondary Derivatives from the Primary Derivatives.

565. Native grammarians recognise a third derivation, which they call : *uṇādi* (uṇ + ādi), from the suffix *uṇ* by which a few words are derived. But the uṇādi derivation is very arbitrary, and the connection between the *noun* and the *root* is not clear, either in meaning or in form. These uṇādi derivatives are included in the Kita-Derivation; uṇādi suffixes are therefore included in the Kita-Suffixes and will be distinguished by an asterisk (*).

566. We shall, therefore, in the present chapter, treat of Primary and Secondary Derivations. A few hints only will be given on the uṇādi Derivation.

567. When suffixes, both *primary* (kita) and *secondary* (taddhita) are added to roots, nouns or adjectives

guṇa (103*ff*) frequently takes place; that is, *a* may be lengthened to *ā*, and *i* and *u* be respectively changed to *e* and *o*.

568. Whenever *guṇa* takes place by the addition of a suffix, native grammarians put an *indicatory sign* before or after the suffix to show that guṇa *is* to take place; this *indicatory* sign is generally the letter *ṇ* and sometimes the letter *r*. For instance: √cur, to steal + suffix ṇa = cora, a thief. Here the true suffix is *a*, the letter ṇ being simply indicatory that guṇa change must take place; again, √kar, to do + ṇa = kāra, a doer. But √kar + suffix *a* = kara, a doer; in this last example no guṇa takes place, and, therefore, the suffix has not the indicatory sign. This sign is called by grammarians: anubandha. It is therefore clear that the *anubandha or "indicatory sign of guṇa"* is not a part of the suffix.

569. European grammarians do not as a rule note the *anubandha*, but in this book it will be noted *and put within brackets*, and in small type, *after* the true suffix, thus (**ṇ**)**a**, or·**kā** (**ṇ**). The true suffixes will come first, printed in hold type.

570. Again, some suffixes are shewn by native grammarians by means of some *conventional signs*: for instance: *ṇvu* is the conventional sign for suffix *aka*; *yu*, for suffix *anaṁ*. Such conventional signs will be shewn *within brackets* after the true suffix; as: **anaṁ** (yu); this means that *anaṁ* is the true suffix, *yu* the conventional sign used by native grammarians to represent the suffix *anaṁ*.

571. It must be remembered that sometimes even some of the prefixes explained in (514*ff*) undergo guṇa, as: virajja + ka = verajjaka; paṭipada + (ṇ) a = pāṭipadā; vinaya + (ṇ) ika = venayika.

572. Before some suffixes (generally those with the indicatory ṇ) final *c* of the root is changed to *k*, and final *j* to *g*; as, √pac+(ṇ) a=pāka, a cook; √ruj+(ṇ) a+roga, disease.

573. The final vowel of a stem may be elided before a suffix.

574. The rules of sandhi and assimilation are regularly applied.

(i) Primary Derivatives.

(*Kita*).

575. As has been said already, Primary Derivatives are formed directly from the roots by means of certain suffixes; these suffixes are called *kita suffixes*.

576. The kita suffixes are given below in alphabetical order to facilitate reference.

A—(**a**) (ṇ) (**a**). By means of this suffix are formed an extremely large number of derivatives, some of which take guṇa and some of which do not. It forms nouns (*substantive and adjective*) showing:

1st—*action*: √pac, to cook+a=*pāka*, the act of cooking, the cooking; √caj, to forsake+a=*cāga*, forsaking, abandonment; √ bhaj, to divide+a=*bhāga*, dividing; √kam, to love+a=*kāma*, love.

2nd—the *doer* or *agent*; √car, to roam+a=*cāra* and *cara*, a spy; √har, to take, captivate+a=*hara*, the Captivater (a name of Siva); √kar, to do, make+a= *kara*, that which does=the hand; also, *kāra*, a doer, maker.

3rd—*abstract nouns of action*: √kar + a=*kara*, action, making; √kam, to step, proceed+a=*kama*, step, succession, order; √kamp, to shake +a=*kampa*, shaking, trembling; √yuj, to join +a=*yoga*, joining.

4th—It forms *adjectives* : √kar +a=*kāra*, doing, making, also *kara*, causing, making ; √ car, to walk, roam, *cāra*, walking roaming, and also : *cara, do* ; √plu, to swim, float+a=*plava*, swimming, floating.

The student will readily understand that the root may be preceded by any prefix: sam+ √gam+a= *saṅgāma*, assembly ; pa + √vis, to enter+a=*pavesa*, entrance ; anu + √sar, to go, move, walk +a=*anu-sara*, following, conformity. *The same remark applies to all the suffixes.*

577. From the adjectives formed by this suffix (4th) are formed the upapada compounds (552) : *kammakāro* =kammaṁ kāro (kammaṁ karotī ' ti), the doer of the act ; *kumbhakāro*=kumbhaṁ kāro(kumbhaṁ karotī' ti), the maker of the pot=potter.

578. Very similar in character with the upapada compounds are those compounds which are names of persons. In our opinion, they are simply and purely upapadas; but Kacchāyana has the following rule : "saññāyaṁ A NU—that is : To form a proper name, suffix NU (=ṁ=Accusative Case), is added to the first member of the compound, which is the *direct object* of the root which forms the second member and after which the suffix A is added to denote the agent : *arindama*, the subduer of his enemies=ari, enemy + ṁ (nu)+ √dam, to subdue+a. So : *Vessantara*, who has crossed over to the merchants (vessa+ ṁ (nu)+ √tar, to cross+a); *Taṇhaṅkara*, creating desire=taṇhā desire+ṁ (nu)+ √kar+a. The name of a Buddha. It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an *agent-noun* formed by suffix A.

Remark. The nouns formed by A are masculine; they form the feminine according to rules (183), and the same applies to the adjectives (197).

Abha*—Used to form the names of some animals; the derivation is obscure. *Kalabha* or *kalabha*, a young elephant, from √kal, to drive, to sound; *usabha* a bull from √us (Sank. ṛṣ), to go, flow, push ; *sarabha* a fabulous eight-legged kind of deer, from √sar (Sansk-ṛ), to injure, break, tear : *karabha*, a camel, from √kar, to do.

Aka (ṇvu)—forms a numerous class of action-nouns and *adjectives*, with guṇa of the radical vowel : √kar, to make, do + aka = *kāraka*, making, causing; maker, doer; √gah, to take receive + aka = *gāhaka*, taking, receiving, a receiver : sometimes a—y is inserted between aka and a root ending in a vowel, especially long dā : √d, to give + aka = *dāyaka*, a giver.

Remark. The feminine of these derivatives is generally in *kā* or *ikā*.

Ala*—forming a few nouns of doubtful derivation from, it is said, the roots : √paṭ to split, slit; √kus, to heap, bring together, cut; √kal, to drive, sound, throw, *etc.*, etc., *paṭala*, covering, membrane, roof ; *kusala*, that which is capable of cutting sin = meritorious act; these nouns are neuter.

An—only a few words are derived from this suffix : √rāj, to rule ; + an = *rājan*, a king, ruler.

Remark. Nouns in *an* have the Nom. Sing. in *ā* (156 *ff*).

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or feminine in *ā*; the adjectives are of the three genders. Guṇa may or may not take place; it is,

however, more common with the adjectives. Nouns :
√pac, to cook, + ana = *pacanaṁ*, the cooking, √gah,
to take, + ana = *gahanaṁ*, the seizing, taking ; √thā,
stand, to + ana = *ṭhānaṁ*, a place.   Adjectives : pa +
nud, √to push, move + ana = *panudano*, removing,
dispelling ; √ghus, to sound + ana = *ghosano* sounding ;
√kudh, to be angry + ana = *kodhano*, angry.   The
feminine of these adjectives is sometimes in *ā*, some-
times in *ī*. Fem. √sev, to serve, stay by, + ana = *sevanā*,
also, *sevanaṁ*, service, following ; √kar, to execute +
ana = *kāranā*, agony, torture.

as—This suffix forms a not very large, but import-
tant class of words, which have already been explained
(160) ; guṇa sometimes takes place ; they are declined
like *manas* (159), their Nom. Sing. is in *o*.   √vac, to
say, speak + as = *vacas* (vaco), speech, word ; √tij, to
be sharp + as = *tejas* (tejo), sharpness, splendour.

āni*—*Rarely found*, it properly does not form
nouns, but a vituperative negative imperative, with the
prohibitive particle *a* (p. 242, *a*) before the root, and a
dative of the person who is forbidden to act : agamāni
= a + √gam + āni = you are not to go ! as in "para-
desaṁ te agamāni"—you are not to go elsewhere ! "te
idaṁ kammaṁ akarāni (a + √kar + āni).

avi = vī (tāvī)—is used as has already been seen, to
form participles (231) *so also* :

āna (448), *also* at, ant = nta (440) so that the Perf.
Active, the Pres. Active and the Reflective Participles,
are considered by native grammarians as coming under
the head of Kita Derivatives.   The same remark ap-
plies to the P P.P.

dhu—so given by native grammarians is, properly :
adhu ; it forms but a few derivatives and is only an-
other form of **thu = athu** (*q. v.*)

i—forms a large class of derivatives, masc., fem. and neuter, as well as a few adjectives. The nouns may be *agent-nouns* or *abstract*. But the derivation is not always quite clear (principally of neuter nouns), hence, some grammars include this suffix among the uṇādi. *Strengthening* takes place in a few roots. Masc.: √ku, to sound, sing + i = *kavi*, one who sings = a poet; √mun = √man, to think + i = *muni*, one who thinks = a sage. Fem.: √lip, to smear, rub + i = *lipi*, a rubbing over, writing; √ruc, to shine, to please + i = *ruci*, light, pleasure. Neut.: *akkhi*, eye: *aggi*, fire, *aṭṭhi*, bone, and a few others of very doubtful derivation. Adj. √suc, to beam, glow, burn + i = *suci*, beaming, clear, pure.

By means of this suffix is formed, from √dhā, to bear, hold, a derivative: *dhi*, which forms many compounds, mostly masculine: sam + dhi = *sandhi*, connection, union (in grammar = euphony); *udadhi*, the ocean = uda, water + dhi, holding (uda + √dhā + i); others are: *nidhi*, a receptacle (ni + √dhā + i); *paridhi*, circle, halo (pari + √dhā + i).

Similarly, from √dā, to give, with prefix *ā*, we obtain: *ādi* (= ā + dā + i), and so forth, and so on, etc., *lit.*, = beginning. The word ādi is much used at the end of compounds.

icca (ricca), and **iriya** (ririya),—are given by Kacchāyana as kita prefixes, but in reality they are not: both are suffixes of the F.P.P. (466): they are found only in the two examples: *kicca* and *kiriya* (*lit.*, what is to be done =) business: √kar + icca = *kicca* (with elision of radical *a* and of *r*); √kar + iriya = *kiriya* (with elision of radical *a* and of *r*). But the true derivation* is √kar + tya = kitya (with elision of *ar*

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* Sans. k = √kṛ + tya = kṛtya; √kṛ + ya = kṛya = kriya.

and insertion of i)＝*kicca*, according to the usual rules (74).

ika—is given for the only root: gam, to go: *gamika*, one who goes.

in = ī (**ṇī**)—This forms a very great number of derivatives whose stem ends in **in**, and the Nom. Sing. ī (see 137, 173); they are properly possessive adjectives, sometimes used *substantively*. Guṇa as a rule takes place. √gah, to take, receive + in = *gāhin* (gāhī), taking, catching; √kar + in = *kārin* (kārī), doing; *pāpakārī*, a sinner; √yā, to go, *yāyin* (yāyī) going, *nagarayāyī* going to the town; √dā, to give, *dāyin* (dāyī), giving, a giver. Note that a *y* is inserted between the suffix and the roots ending in *ā* long. The feminine is formed according to rules (189).

ina—A few nouns are formed by this suffix: there is no guṇa: √sup, to sleep + ina = *supinaṃ* (neut.), a dream, sleep. The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an uṇādi; √dakkh, to be able, skilful + ina = *dakkhiṇa*, able, southern.

ira—The derivatives from this, nouns and adjectives, are few; there is no guṇa: √ruc, to shine + ira = *rucira*, brilliant, beautiful; √vaj, to be strong + ira = *vajira*, thunderbolt.

iya, ittha—are the suffixes used for the comparison of adjectives (238).

isa*—forms a few vouns, mostly masc., of rather obscure derivation: √pur, to fill + isa = *purisa* a man, person; √sun, to oppress + isa = *sunisa*, an oppressor; √il, to shake, come + isa = *ilisa*, one who shakes; √mah, to be great + isa = *mahisa*, mighty, a buffalo.

itta* (ṇitta),—is said to express *multitude* (?); the root is guṇated : √vad, to speak, to play (music) + itta = *vādittaṁ*, the multitude of those who play music = an orchestra.   The suffix and its derivatives are incomprehensible; but see—**tta, tra** where its probable formation will be explained.

īvara*—forms a few neut. nouns of doubtful connection with the roots from which they are derived : √ci, to gather, to depend upon + ivara = *cīvaraṁ*, a monk's garment = that which is heaped upon or depended upon ; √pā, to drink + īvara = *pīvaraṁ*, beverage = that which is to be drunk.

ka—is added to very few roots which take guṇa ; it forms *agent-nouns* and adjectives : √vad, to speak + ka = *vādaka*, one who speaks, a musician ; playing (adj.) ; √dah, to burn + ka = *dāhaka*, burning (adj.). *Note that these words would be better derived from,* suffix aka (*q. v.*) √sukh (Sanks. Çus) + ka = *sukkha*, dry, dried up ; √thu (Sansk, stu) to dribble, drop + ka = *thoka*, a little.   **ka** often takes a connecting vowel—*i* or *u* before a root, and forms the suffixes *ika, uka* (*q. v.*)

la—generally with connecting vowels : *a* or *i* before it.   **la** is but another form of **ra** (*q. v.*): √thu, to be thick, strong + la = *thūla*, thick, fat ; √cap, to waver, tremble + (a) la = *capala*, tremulous, fickle, giddy ; √pā, to keep, guard + la = *pāla*, a guardian ; √an, to breathe, blow softly + (i) la = *anila*, wind, breeze.

lāna—as well as **yāna** given as *primary* suffixes, *are not at all suffixes;* the true suffix is **āna,** which is a *taddhita* suffix (*q. v.*)

ma — forms some *abstract nouns, agent-nouns* and some adjectives : √bhī, to fear, be afraid of + ma = *bhīma*, terrible, fearful ; √ghar (Sansk. ghṛ) to be warm, to glow + ma = gharma = *ghāmina*, heat, warmth. (Note the assimilation of *r* (80) : √thu, to praise (S. stu), *thoma*, praise ; √dhū, to shake, move hither and thither + ma = *dhūma*, smoke. This suffix, in Pāli, becomes nearly confounded with the next : **man**, and native grammarians are often at a loss in choosing between these two suffixes : the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in *an* in the vowel declension (152, 156—*c*, 157—*a*).

man—(given as *ramma* as well as *man* by Kacchā-yana) forms *action-nouns*, masc. and neuter, in a few cases the noun being both masc. and neut. ; the stems are in *an*, the nom. in *a, o* or *ṁ* : √dhar, to hold, bear + man = *dhammo, dhammaṁ*, nature, characteristic, duty, the Law ; √kar + man = *kammaṁ*, action, karma (Note the assimilation of *r*) ; √bhī, to fear + man = *bhemo*, fearful, terrible ; √khi, to destroy, make an end of + man = *khemo*, secure, peaceful, *khemaṁ*, safety, happiness. Most of the derivatives from *man* have migrated to the class of those formed by the last suffix (**ma**).

māna — this is the suffix of the Pres. Part. Reflective already seen (447). (See, **āna**, above, pg. 276).

mi—the number of derivatives from this suffix is very restricted, they are masc. or fem. There is no guṇa ; √bhū, to exist, become + mi = *bhūmi*, the earth, ground, a place ; √ūr (S. *vr*), to roll, turn from side to side + mi = *ūmi* (ūrmi, note the elision of radical *r*), a wave.

na—the use of this suffix in forming a certain number of P. P. P. has been explained (458 *ff*); it also forms a few nouns; the root takes no guṇa, but through assimilation, the root is not always recognisable : √var, to cover, enclose + na = *vaṇṇa* (80, 83), colour, external appearance; √sup (S. svap), to sleep + na = *soppa* (= S. svapna), sleep; √phar (also phar = S. sphur. sphṛ), to shake, to make a jerky motion + na = *paṇṇa*, a feather, wing. From √tas (S. tṛs), *taṇhā*, thirst, craving; √ji, to conquer + na = *jina*, conqueror.

Connected with this **na**, are the suffixes **ina, una** (*q. v.*); also **tana**, (= S. tna), from this last is derived the word *ratana*, gift, blessing, jewel, from √rā, to bestow, + tna = tana (note that radical *ā* is shortened through the influence of the double consonant in *tna*. (*See* 34).

ni—from this we obtain but a few nouns, fem.: √hā, to quit, forsake + ni = *hāni*, abandonment, loss, decay; √yu, to fasten, to unite + ni = *yoni*, womb, origin, a form of existence.

nu—forms a few words mostly masc., some abstract and some concrete : √bhā, to shine, to be bright + nu = *bhānu*, beam, light, the sun; √dhe, to drink + nu = dhenu, yielding milk, a milch-cow.

ta 1—This suffix has been explained in the formation of the P. P. P. (450, *ff*). It also forms a few concrete nouns : √dū, to go far, to a certain distance + ta = *dūta*, messenger; √sū, to impel, to set in motion + ta = *sūta*, a charioteer. The student will remark that even these nouns look very much like P. P. P. (see 452—*remarks*). The suffix **ita**, also connected with the P. P. P. (452—ii), forms a few derivatives of doubtful connection with roots; *palita*, grey, *lohita*, red; *harita*, green, etc.

ta ₂ (S. tas)—forms a few nouns : √su, to go, pass + ta = *sota*, a stream ; √su, to hear + ta = *sota*, the ear.

tā (ritu, rātu). (S. tr or tar)—This suffix forms a pretty large number of *agent-nouns*. (See 162). Remark that the base is in *u*, and the nominative in *ā* : √mā, to measure, mete out (food, etc.), + tā = *mātā*, mother ; √vad, to speak, say + tā = *vattā*, one who says, tells, a speaker.

ti—This forms a very numerous class of *action-nouns*, fem., *agent-nouns*, and a limited number of *adjectives*. Fem : √bhaj, to divide + ti = *bhatti* (= bhakti, 426—remark, 59—a), division ; √kitt, to praise + ti = *kitti* (with one *t* dropped), praise ; √gam, go + ti = *gati*, (456), a going, journey. So : from √muc, *mutti*, deliverance ; from √man, to think, mati (455), thought, *etc.* Adj. : ṭhā, stand, last + ti = *thiti*, lasting ; √pad, to go, step + ti = *patti* (62), going, a foot-soldier.

tu ₁—This is properly the suffix of the infinitive, which has become an Accusative (363—1) : but it also forms nouns, chiefly masc., but of the other genders too : √dhā, to lay, put + tu = *dhātu*, masc., and fem., that which lay (at the bottom) = a primary element, a root, principle ; √tan, to stretch + tu = *tantu*, a thread, masc. ; √si, to bind + tu = *setu*, a tie, bridge.

tu ₂—The same as **tā** (ritu, rātu), above.

tra, ta (tran, ta)—form a large number of derivatives chiefly denoting the agent, and concrete nouns : √chad, to cover over + tra, ta = *chatram*, *chattam*, an umbrella (in chatra, *d* has been dropped to avoid the collocation of three consonants ; in chatta it is assimilated) ; √gā (a collateral form of √gam), to move + tra, ta = *gattam*, limb ; √nī, to lead + tra, ta = *netram*, *nettam*, the eye = that which leads.

tha—the derivatives from this are not very numerous; √gā, to sing + tha = *gātha*, fem., a song, stanza, verse; √tar (S. tṛ), to cross + tha = *tittham* ford, landing-place (with connecting i).

thu and also **dhu**—give only a few derivatives, and have generally the form **athu, adhu**. √vip, vep, to shake, tremble + thu, dhu = *vepathu, vepadhu*, trembling; √vam, to throw up, vomit + thu, dhu = *vamathu, vamadhu*, vomitting.

ra—forms some nouns and adjectives; there is no guṇa, mostly found in the forms : **ira, ura**, (*q. v.*) and **ara**, Nouns: √bhand, bhad, to receive, praise + ra = *bhadra*; *bhadda* (adj.), laudable, good, worthy; √dhī, to think + ra = *dhīru* (adj.), wise, a wise man; √bham, to flutter, move in circles + (a) ra = *bhamara*, a bee.

ri—gives very few derivatives : √bhū + ri = *bhūri* (adj.), abundant, much.

ru—forms some nouns and adj. : √bhī, to fear, be afraid + ru = *bhīru*, timid; √can, to rejoice in, to gladden + ru = *cāru* (with elision of *n*), dear, gladsome.

u (ru, and u)—although making a large number of derivatives, substantive and adj., as the connection of the meaning with the root, is, in many cases, not easily traced, this suffix is classed with the Unādi ; guṇa may or may not take place. √bandh, to bind + u = *bandhu*, a kinsman; √kar + u = *karu*, a doer, maker, artisan; √tan, to continue, extend + u = *tanu*, a son; √vas, to light up, shine + u = vasu, a gem, good.

uka (ṇuka)—forms a few nouns and adj. denoting the agent; there is guṇa; √pad, to tread, step + uka = *pāduka* (fem.), a shoe; √kar + uka = *kāruka* (masc.), a maker, artisan.

una—forms a few derivatives. √tar, to cross, pass away + una = *taruṇā*, just begun, young, fresh; √kar, to love, pity + una = *karuṇā* (fem.), compassion; √pis, to grind, hurt, destroy + una = *pisuno* (adj.), backbiting, malicious; a tale-bearer.

ū—forms some adj. and nouns mostly fem. √vid, to know + ū = *vidū*, knowing; vi + √ ñ ā, to know + ū = *viññū*, knowing.

ūra—A few nouns only. √und to wet, moisten + ūra = *undūra*, a rat.

usa,* ussa—The derivatives from this, very few, are doubtful: √man, to think + usa, ussa = *manussa, mānusa*, a man.

vā—this, as the suffix of the P. P. A., has already been noticed (465).

ya—This forms neut. nouns, most of them abstract in meaning. Assimilation takes place regularly, √rāj, to rule + ya = rajjaṁ, kingship, kingdom; √vaj, to avoid + ya = vajjaṁ, a fault = what is to be avoided; √yuj, to yoke, harness + ya = *yoggaṁ*, a carriage, conveyance. It will be remarked that **ya** is also the suffix of the F. P. P. (466), which often, in the neut. sing., makes nouns.

yāna (see remark under : **lāṇa**).

Remarks. (*a*) The student will have remarked that the participles Pres. Active, Pres. Reflective; the P. P. P., the Perf. Active and the F. P. P. are considered as belonging to the Primary derivation.

(*b*) Suffixes : tabba, anīya, ya (ṇya) and icca are by native grammarians called *kicca* suffixes (466).

579. **(ii) Secondary Derivation.**
Taddhita.

Remarks. (*a*) These derivatives are called " second-ary" because they are formed by means of suffixes from the "Primary" derivatives explained in the Kita derivation.

(*b*) Secondary derivatives are also formed *from pronominal base* (336, *ff.*)

(*c*) As in kita, guṇa may or may not take place.

580. The following remarks about the meaning of the Secondary derivation should be well noted :

(i) The great bulk of taddhita suffixes form *adjectives* from nouns.

(ii) These adjectives are very freely used as *substantives,* the masc. and fem. being generally nouns denoting the *agent*, while in the neut. they are *abstract.*

(iii) The final vowel of a word is often elided before a Taddhita suffix.

(iv) The guṇa affects mostly the *first syllable* of the word to which the suffix is added.

581. The following is a list in alphabetical order of the taddhita suffixes :

a (ṇa, and a)—An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively ; these derivatives are *essentially adjectives*, used in most cases substantively. They primarily express *connection with, relation with or dependence on* that denoted by the "primary derivatives" ; this *relation* is necessarily of many kinds, as shewn below :

(1) *Patronymics*; the masc. denotes *the son of*, the fem., *the daughter of,* and the neut., *the consanguinity*

or *relation of*, Vasiṭṭha + a = *Vāsiṭṭho*, the son of, *Vasiṭṭhī* the daughter of, *Vāsiṭṭhaṁ*, the relation of Vasiṭtha.   So: from Visamitta + a = *Vesamitto*, *Vesamittī*, *Vesamittaṁ;* Manu + a = *Mānavo*, *Mānavī*, *Mānavaṁ* (110, *remark*), the son, daughter or relation of Manu.

(2) *that which is dyed with:* Kasāva, a reddish yellow dye + a = *kāsāvo*, reddish-yellow, yellow; *kāsāvaṁ*, a monk's robe (which is dyed with such dye). So: haliddā, turmeric + a = *hāliddo*, yellow, dyed with turmeric.

(3) *the flesh of:* Sūkara, a pig + a = *sokaraṁ*, pork; mahisa, buffalo + a = *māhisaṁ*, buffalo's flesh. *As adj.* = sokaro, relating to pigs; māhiso, relating to buffaloes.

(4) *belonging to:* Vidisā (a foreign country) + a = *vediso*, belonging to a foreign country, a foreigner; Magadhā (Southern Behar) + a = *māgadho*, belonging to, born in, Magadhā.

(5) *a collection of:* Kapota, a dove, pigeon + a = *kāpoto*, a group of doves, or, relating to doves; mayūra, peacock + a = *māyūro*, a group of peacocks; *adj.* belonging, relating to peacocks.

(6) *study, knowledge of, knowing*: Nimitta, an omen + a = *Nemitto*, a knower of omens = a fortune-teller; veyyākaraṇaṁ, exegesis, grammar + a = *veyyākaraṇo*, a grammarian; muhutta, a while + a = *mohutto*, one who studies for a while only; also: relating to a moment = momentary.

(7) *The locality in which something or some one is or exists*: Sakuṇa, a bird + a = *sākuṇaṁ*, the place wherein birds roost or resort to; udumbara, a fig tree + a = *odumbaraṁ*, a place where fig-trees grow.

(8) *Possession of*: Paññā, wisdom + a = *pañño*,

possessing wisdom = wise; a wise man; saddhā, faith + a = *saddho*, one who has faith = believing, faithful, a believer.

aka (ṇaka)—Is said to denote *the property of*: manussa, a man + a = *manussakaṁ*, that which belongs to man, the property of man = human. (See **ka**).

aya—For this, see **ya**.

ālu—(This is suffix **lu**, preceded by ā (See **lu**); denotes *the tendency* and forms some *past participial adj.* Dayā, sympathy, compassion + ālu = *dayālu*, compassionate; abhijjhā, covetousness = ālu = *abhijjhālu*, covetous = whose tendency is to be covetous; sīta, cold + ālu = *sītālu*, chilled, cold.

āna (ṇāna)—Forms *patronymics*: Kacca (a proper name) + āna = *Kaccāno, Kaccānī, Kaccānaṁ*, the son, daughter, offspring of Kacca; cora, a thief + āna = *corāno, coranī, corānaṁ*, the son, *etc.*

āna (given as a Kita suffix in the forms: **lāna**, **yāna** (see *pp*. 279, 283) forms a very few derivatives; kalya, and by assimilation kalla, healthy, remembering, thinking of + āṇa = *kalyāṇo, kallāṇo*, blest (with health), happy, good.

āyana (ṇāyana).—Also forms *patronymics*: Kacca + āyana + *Kaccāyano, Kaccāyanī, Kaccāyanaṁ*, the son, etc., of Kacca; Vaccha + āyana = *Vacchāyano, Vacchāyanī, Vacchāyanaṁ*, the son, etc., of Vaccha.

bya—Is said to denote: *the state of*: Dāsa, a slave + bya = dāsabyaṁ, the state of being a slave, slavery.

dhā—Has already been noticed (281).

era (ṇera)—*Patronymics*; the final vowel of the word is elided. Vidhava + era = *Vedhavero*, the son of Vidhava; Naḷika + era = *Nāḷikero*, the son of Naḷika; samaṇa, a monk + era = *sāmaṇera*, the son, *viz.*, the disciple of the monk = a novice.

eyya 1 (ṇeyya)—*The state or nature of:* Alasa, idle + eyya = *ālaseyyaṁ*, idleness; *sāpateyyaṁ*, property (lit. one's own property) = sa, own + pati, master, owner + eyya (note the elision of *i* in pati).

eyya 2 (ṇeyya)—*Patronymics;* with guṇa. Vinata + eyya = *Venateyyo*, the son of Vinata; mālī, a gardener + eyya = *māleyya*, the gardener's son.

eyya 3—Denotes: *the nature of, the origin, the place where a thing is made,* or *a person or animal reared up:* *pabbateyyo*, whose place or abode is in the mountain, belonging to mountains = pabbata + eyya; suci, purity + eyya = *soceyyaṁ*, the state of him who is pure, also: purification; kula, family + eyya = *koleyyo*, belonging to, reared up in a (noble) family = of good family; Bārāṇasī, Benares + eyya = *bārāṇaseyyaṁ*, that which is made in Benares, *lit.*, that the origin of which is in Benares.

eyya 4—Fitness, worthiness.   This is a form of the F. P. P. already explained (468).

i 1 (ṇi),—Forms a few *patronymics,* from nouns in *a:* Duna + i = *Doni*, the son of Duna; Anuruddhā + i = *Anuruddhi*, the son of Anuruddhā; Jinadattha + i = *Jinadatthi*, the son of Jinadattha.

i 2 —After the word pura, town, city, indicates that which belongs or is proper to a city: *pori*, urbane, polite, affable.

ika (ṇika)—Is of very wide application and is added after nouns and adjectives; guṇa generally takes place.   It denotes :

(1) *Patronymics :*   Nādaputta + ika = Nādaputtiko, the son of Nādaputta; Jinadattha + ika = *Jinadatthiko,* the son of Jinadattha.

(2) *living by means of :* Nāvā, a boat + ika = *nāviko,*

one who goes or lives by means of a boat = a boatman ;
balisa, a fish-hook + ika = *bālisiko*, a fisherman ; vetana,
wages + ika = *vetaniko*, one who lives upon wages—a
labourer.

(3) *going by means of* : pada, the foot + ika = *pādiko*,
one who goes with his feet = a pedestrian ; sakata, a
cart + ika = *sākaṭiko*, one who goes in a cart.

(4) *relating to* : samudda, the sea + ika = sāmuddiko,
relating to the sea = marine ; sakata, cart, sakaṭiko,
relating to carts.

(5) *playing upon* : viṇā, a lute, *veṇiko*, playing
upon a lute, lute-player (27—ii, remark 2); bheri, a
drum, *bherika*, a drummer, or, relating to a drum.

(6) *mixed with* : tela, oil, *telikaṁ*, that which is
mixed with oil ; oily ; dadhi, curds, *dadhikaṁ*, that
which is mixed with curds, and *dadhiko*, mixed with
or relating to curds.

(7) *making, the maker* : tela, oil, *teliko*, an oil
manufacturer.

(8) *connected with* : dvāra, door, *dvāriko*, one who
is connected with a door = a door-keeper.

(9) *carrying upon* : khanda, the shoulder, *khandiko*,
one who carries on the shoulder : aṅguli, finger, *aṅgu-liko*, one who carries on the finger.

(10) *born in* or *belonging to a place*, or *living in a
place* ; Sāvatthi, *Sāvatthiko*, of, born in, or, living in
Sāvatthi ; Kapilavatthu, *kapilavatthiko*, of, born in, or
living in Kapilavatthu.

(11) *studying, learning* : Vinaya, the Discipline,
venayiko, one who studies the Vinaya ; suttanta, a dis-
course (of the Buddha), *suttantiko*, one who studies,
or knows the Discourses, *viz.*, the Suttapiṭaka.

(12) *that which is performed by* : mānasa, the mind,

mānasiko, mental and *mānasikaṁ,* the *act* performed by the mind; sarīra, the body, *sārīriko,* bodily, corporeal, *sārīrikaṁ,* the act performed by the body.

(13) *that which is bartered for* : suvaṇṇa, gold, *sovaṇṇīkaṁ,* that which is bartered for gold ; *sovaṇṇiko,* relating to gold ; vattha, cloth ; *vatthikaṁ,* that which is exchanged for cloth ; *vatthiko,* relating to cloth.

(14) *possession* : daṇḍo, a staff, daṇḍiko, one who has a staff, a mendicant ; mālā, wreath, *māliko,* one having a wreath ; *puttiko,* who has sons.

(15) *a collection, herd, group* ; kedāra, a field, *keddārikaṁ,* a collection of fields : hatthi, elephant, *hatthikaṁ* a herd of elephants.

(16) *measure*: kumbha, a pot, *kumbhiko,* containing a kumbha measure, *viz.,* as much as a pot ; *kumbhikaṁ,* that which is contained in a pot.

ima—*Denotes position or direction in space or time* ; it also shows *relation* : pacchā, behind, western, *pacchimo,* hindermost, western ; anta, limit, end, *antimo,* last, final ; So, *majjhimo,* middling, from majjha, middle.

imā—forms a limited number of possessive adj. putta, son. *puttimā,* who has sons ; pāpa, evil, sin, *pāpimā,* sinful, evil.

This suffix is the same as that noticed (220, 222) with connecting vowel *i* before it.

in (ṇī)—forms a numerous class of *possessive adj.,* very often used *substantively* (137) ; the stems are in *in,* and the nominative sing. in *ī*: Daṇḍa, a staff *daṇḍī,* possessed of a staff ; manta, design, plan, *mantī,* one replete with plans, a minister, adviser ; pāpa, sin +in=*pāpī,* having sin, sinful.

ina—a few *possessive adj.*; mala, dirt, taint+ina=
malina, dirty, tainted.

issika—This is the sign of the Superlative (238).

iya—*A few abstract nouns*, issara, lord, chief+iya
=*issariyaṁ*, dominion; alasa, lazy, *ālasiyaṁ*, idleness.

iya—like **ima** above.

iya, as **iya** noticed in (466), is essentially a suffix
of the F. P. P. The proper form of the suffix, it
should be noted, is: īya.

i 1—See **in**, above.

i 2—Is used after the cardinals from 11 upwards
to form ordinals expressing the day of the month, but
also merely ordinals sometimes; ekādasa, 11+ī=*ekā-
dasī*, the 11th day or simply, the 11th; catuddasa, 14
+ī=*catuddasī*, the 14th day, or, the 14th.

ka (kaṇ)—Is much used to form adjectives, which
in the neut. become abstract nouns; besides, it also
forms a certain number of nouns masc. which, however,
are adjectives used as substantives. Guṇa often takes
place; rakkhā, protection+ka=*rakkhako*, protecting, a
guard; rakkhana, defence+ka=*rakkhanako*, a guard;
ramaṇeyya, pleasurable+ka=*rāmaṇeyyako*,delightful,
rāmaṇeyyakaṁ, delightfulness.

It has a few other meanings;

(1) *collection, group*; rājaputta, prince+ka=*rāja-
puttaka*, a group or band of princes; manussa, man+
ka=*mānussakaṁ*, an assembly or group of men.

(2) *Diminutives, with, sometimes, a certain amount
of contempt implied*; pada, foot, *pādako*, a small foot;
rāja, king, *rājako*, a princeling; putta, son, *puttako*, a
little son; luddha, hunter, *luddhako*, a young hunter.

(3) *Not seldom,* **ka** *adds nothing whatever to the
primary meaning of the word*: kumāra, child, young

prince + ka = *kumārako, do, do,* nava, young, junior +
ka = *navako, do, do.*

(4) *It is much used after compounds, above all, after
Bahubbīhī to form possessives, but often also redun-
dantly.*

(5) The use of **ka** after numerals has been noticed
(286).

kata—Is considered as a suffix by some gramma-
rians; it is used with prefixes : ni + kaṭa = *nikaṭa,* near ;
vi + kaṭa = *vikaṭa,* changed; pa + kaṭa = *pākaṭa,* evident,
public, clear; sam + kaṭa = *saṅkaṭa,* narrow. It will be
remarked that **kata** forms adjectives differing very
little or even not at all from the meaning of the suffix
to which it is added. It is probably a form of *kata*
(P. P. P.), from √kar, to do, make.

kiya—Forms adj. denoting *relation, sennection* (it
is made up, no doubt, of **ka** + **īya**). Andha, the
Andhra country + kiya = *andhakiya,* relating or belong-
ing to the Andhra country; jāti, birth + kiya = *jatikiya,*
relating to birth, congenital.

la—Forms a few adj. and nouns; it is often pre-
ceded by the vowels *i* and *u* : bahu, many + la = *bahulo,*
abundant; vācā words + la = *vācālo,* talkative, garru-
lous; phena, froth = *phenila,* frothy, the soap plant,
soap; mātā, mother + ula = *mātulo,* maternal uncle;
vaṭṭa, a circle + ula = *vaṭṭulo,* circular; kumbhī, a pot,
jar + la = *kumbhīlo,* a crocodile = one who has (a belly
like) a jar. **la** is another form of **ra** (*q. v.*); **r** and **l**
often intercharge (47, vi).

lu—For this see : **ālu** above.

ma—Forms ordinals (see 274); **ma** has, sometimes, a superlative meaning (*cf*, **ima,** above). **ima** is the suffix **ma** with preceding vowel *i*.

mā (mantu)—(mant) is much used in forming adj. of *possession*. It has been explained already (220, 221, 222, 223, 224).

maya—With this suffix are formed adjectives denoting: *made of, consisting of:* suvaṇṇa, gold + maya = *suvaṇṇamaya*, made of gold, golden; rajata, silver + maya = *rajatamaya*, made of silver.

min = mi—This forms a few possessive adjectives; the stems are in *in* and the nominative sing. in *ī* (cf., *in* and *ī*). Go, cow + min = *gomin* (gomī), possessing oxen, cattle, a possessor of cattle; sa, own + min = *samin* (sāmī) owner, master, lord.

mi—*See last.*

ra — From this are made a few adjectives; guṇa, in some examples, takes place. It is often preceded by the vowels *a* and *i*. Madhu, honey + ra = *madhura*, sweet, also sweetness; sikhā, a peak + ra = *sikhāra*, having a peak, peaked, a mountain; susa, empty, hole + (i) ra = *susira*, full of holes; kamma, act, work + āra = *kammāro*, having or doing work, an artificer, smith.

so – Same meaning as **ra**; medhā, wisdom + so = *medhāso*, having wisdom, wise; loma, hair + so = *lomaso*, hairy.

si, ssi—see below; (**vin = vi**).

ta — Forms a few nouns and adj., it is possessive suffix; pabba, a knot, joint, fulness + ta = *pabbata*, a mountain = that which has joints or fulness; vaṅka, bent + ta = *vaṅkata*, bent, crooked.

tama—Is the suffix used in forming the Superlative. (See 238, i).

tana—This suffix forms, from adverbs, a few adjectives: svā (sve, suve), tomorrow + tana = *svātano*, of tomorrow, belonging to tomorrow; sanaṁ (S. sanä), of old, always + tana = *sanantano*, ancient, old, perpetual; nū, now + tana = *nūtano*, fresh, new.

tara—As the suffix of the comparative, **tara** has already been explained (238, i).

tā 1—This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the *state, nature* or *quality of being* that which is denoted by the adj. or noun. Lahu, light + tā = *lahutā*, lightness; sāra, pith, marrow + tā = *sāratā*, essence, strength; ati (pref.), very, great + sūra, a hero + tā = *atisūratā*, great heroism.

tā 2—Denotes *multitude, collection*; jana, person, man + tā = *janatā*, a multitude of persons = folk, people; gāma, village + tā = *gāmata*, a collection of villages. So: nagaratā, bandhutā, *etc., etc.*

ti—Is used in forming the words expressing *decades* (*cf.* 251).

tta—(S. tva) forms neuter nouns of the same import as **tā** (1); puthujjana, a common man + tta = *puthujjanattaṁ*, the state of being a common man; Buddha, a Buddha + tta = *buddhattaṁ*, buddhahood; atthi, he is + tta = *atthitaṁ*, the state of "he is" = existence.

ttana—Used in the same sense as the last (S. tvana), putthujjana + ttana = *puthujjanattanaṁ*, state of being a common man; vedana, sensation + ttana = *vedanattanaṁ*, sensitiveness.

tya = cca—(S. tya), forms a few adjectives from indeclinables; ni, in + cca = *nicca*, inward, inmate = own, eternal, perpetual; amā, with, at home + cca = *amacco*, inmate, minister (for tya = cca, see 74).

tha—used in forming the ordinals; 4th, 5th, 6th and 7th (see 251).

thaṁ—Makes adverbs from pronominal stems; it has been noticed in (337 *ff*).

thā,—This also has been noticed in (337 *ff*).

vā (vantu)—(vant), this suffix makes a very large class of possessive adjectives.

It is similar in character to **mā** (mant). (See 220 *ff*).

va—Forms a small number of adjectives; aṇṇa, wave + va = *aṇṇavo*, billowy, also the ocean; kesa, air + va = *kesavo*, hairy (a name of Viṣṇu).

vi = vin—Used to form adjectives of possession. The stems are in *in*, and the nominative sing. in *ī*. It has been explained in (231 *ff*).

It is used also after some words the stem of which ends in s (158, 160), tapas (tapo), austerity, devotion + vī = *tapassī* (tapasvī), austere, a hermit; yasas (yaso), fame + vī = *yasassī* (yasasvī), renowned, famous.

Note that initial *v* of *vī*, is assimilated to final *s*, thus giving *ssī*. The suffix as given by native grammarians *is*, : **ssi**, which the student should *assume* as being the *true* suffix.

ya (ṇya)—This forms a very large class of nouns, mostly neuter abstract. Guṇa takes place in most cases, and assimilation is regular. Alasa, lazy + ya = *ālasyaṁ*, *ālassaṁ*, laziness; kusala, skilful + ya = *kosallaṁ*, skill, mastery; paṇḍita, learned, clever + ya = *paṇḍiccaṁ*, learning, scholarship; vipula, broad, large + ya = *vepullaṁ*, development; samāna, equal,

same + ya = *sāmañño*, common, general; dakkhiṇa, affable + ya = *dakkhiñño*, affable, kind, *dakkhiññaṁ*, affability, kindness.

Roots used as suffixes.
(KVI).

582. "Kvi" is an imaginary suffix denoting that the *root itself* is to be considered as *the suffix*. When a root ends in a consonant, this consonant is elided, as √gam = ga, √ghan, to kill = gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583. The student must bear in mind that native grammarians include Kvi in Kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584. A list of the principal roots used as suffixes is here given.

bhū—(√bhū, to be), has generally the meaning denoted by the verb itself: abhi + bhū = *abhibhū*, mastering, overcoming, a conqueror (abhibhavati, to overcome); vi + bhū = *vibhū*, arising, expanding, ruler, lord (vibhavati, to arise, expand); sam + bhū = *sambhū*, offspring, progeny (sambhavati, to be produced, to spring from).

da—(√dā, to give, bestow); amata, immortality + da = *amatado*, he who bestows or confers immortality, conferring immortality; lokahita, the world's welfare + da = *lokahitado*, bestowing, or wishing for, the world's welfare.

ga—(gam, to go); pāra, the further shore + ga = *pārago*, gone to the further shore, *viz.*, to Nirvāna; kula, family + upa, near + ga = *kulupago*, one who goes near a family = a family adviser.

gū—(a collateral form of √gam); addhā, distance + gū = *addhagū*, going to a distance, traveller; pāra + gū = pāragū, as above, *pārago*.

gha—[√ghan = han (59, note)] to strike, kill, smite; paṭi, back, in return + gha = *paligho*, hatred.

ja—(√jā, jan, to be born, produced): paṅka, mud + ja = *paṅkaja*, produced in the mud = a lotus; aṇḍa, an egg + ja = *aṇḍaja*, born from an egg = a bird.

ji—(√ji, to conquer); Māra, the enemy of Buddha + ji = *Māraji*, conqueror of Māra.

pa—(√pā, to drink); pāda, a foot + pa = *pādapo*. drinking by (*with*) the foot (root) = a tree.

pa—(pā, to guard, keep); go, cow + pa = *gopo*, cow-keeper.

tha—(√thā, to stand, exist); nāvā, boat + tha = *nāvaṭṭho*, stored in a boat; ākāsa, the sky, the air + tha = *ākāsaṭṭho*, standing, resting, abiding in the sky.

kha—(√khā, a collateral form of √khan, to dig) pari, round + kha = *parikkhā*, that which is dug all round = a moat.

dada—properly the base (371-4) of √dā, but considered as a root by some grammarians, is used in the same way as **da** above: *sabbakāmadadaṃ kumbhaṃ* = an all-desire-granting vessel = a vessel which grants all desires.

585. The Taddhita suffixes *may be classified* as follows:

Patronymics—a, āna. āyana, era, eyya, i, ika.

Possessive—aka, ika, imā, in = ī, ra, (ara, ira), so. ssī, mā (mat, mant), min = mī, va, vā, (vat, vant), vī = vin, ta, ina, la.

Group, collection, multitude—a, ika, ka, tā.

State of, quality, abstract idea—bya, eyya, iya, tā, tta, ttana, ta.

Relation (relating to)—a, i, ika, ima, kiya.

The others may be classified as miscellaneous.

586. It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel *a* or *i* or *u* before it. Such are: aka, ika from **ka**; aya, iya from **ya**; ara, ira, ura from **ra**; ila from **la**.

CHAPTER XIV.
SYNTAX.
(*Kāraka*).

587 Syntax, in Pāli, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds; the student who has carefully read and mastered the Compounds has therefore done much and will understand ordinary prose without too much difficulty However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible; we therefore invite the learner to read attentively the present chapter.

(I) ORDER OF SENTENCES.

588. The order of the Pāli sentence is very simple in character, compound sentences being rather the exception than the rule:

(1) Whether the sentence be *Simple, Compound* or *Complex*, the predicate must always come *last*.

(2) In a simple sentence containing an object, the order is : (i) Subject, (ii) object and (iii) predicate, as : *dāso kammam karoti*, the slave does the work.

(3) Words qualifying the subject or the object *come before* the subject and the object respectively, and adverbs *before* the verb : *ete tayo purisā mahantam sirim sīgham pāpunimsu*, these three men quickly attained to great glory.

Remark. Adverbs of time *always come first* in the sentence.

(4) The conjunctions, *pana*, but; *udāhu*, or, are used to form compound sentences; *ce, yadi* and *sace*, if, complex sentences.

(ii) THE ARTICLE,

589. There are no words in Pāli corresponding to the English articles; the words *eko, ekacce*, one, a certain, are often used in the sense of the indefinite article (253), and *so, eso*, that, this, do the function of the definite article : *so puriso*, the man; *sā itthī*, the woman.

Remark. Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles : *puriso* = a man, or the man.

(iii) CONCORD.

590.   **1st** *of subject and predicate.*

(1) The predicate may be (i)—a finite verb : *bhikkhu gahapatim ovādi*, the monk admonished the householder; (ii)—a substantive with the verb *"hoti"* understood after it : *yadi ete gunā* if these (are = honti) virtues; (iii)—and adjective with *"hoti"* also understood : *tvam atibālo*, thou (art = asi) very foolish; (iv) —a P.P.P. used as a finite verb, *so pi gato*, he too went, *lit.*, he too gone.

(2) When a finite verb is used as predicate, it must agree with the subject *in number and person*. When there are several subjects of different persons, the verb is put in the *first person plural* : *so ca tvaṁ ahaṁ gacchāma*, he, thou and I go. Should there be no subject of the first person, the verb is put in the *2nd person plural* : *so ca tvaṁ gacchatha*, he and thou go.

(3) In the case of an adjective or a P.P.P. taking the place of the predicate, the adj. and the P.P.P. must agree with the subject in *gender* and *number* : *so gato*, he went ; *sā gatā*, she went ; *taṁ gataṁ*, it went ; *so taruṇo*, he is young ; *sā taruṇā*, she is young ; *taṁ taruṇaṁ*, it is young

(4) But if a substantive stands in the place of a verb, no such concord of gender or number needs take place ; *appamādo nibbānapadaṁ* (= nibbānassa padaṁ), vigilence is the path to Nirvāṇa.

2nd *of adjective and substantive*.

591. An adjective, or participle (which is of the nature of an adj.), when not compounded with the noun it qualifies, must agree with it in gender, number and case.

3rd *of the relative and its antecedent*.

592. The relative must agree with its antecedent in gender, number and person.

(1) The relative may be used by itself, without the noun : *yo jānāti so imaṁ gaṇhātu*, he who knows let him take this. Note, that in the above the demonstrative pronoun *so* is used as a correlative.

(2) The relative is used instead of a preceding noun : *ahaṁ ekaṁ upāyaṁ jānāmi, yena amhe gaṇhi-*

tum na sakkissati, I know an expedient by which he will not be able to seize us.

(3) With the noun expressed : *yassa purisassa buddhi hoti so mahaddhano ti vuccati,* to whom there is wisdom, he is called very wealthy=he who has wisdom is said to be very wealthy.

(4) Note that the clause containing the *relative* is put first; sometimes the clause containing the correlative is placed first for the sake of emphasis as : *na so pitā yena putto na sikkhāpīyati,* he is no father by whom the son is not made to learn.

(iv) SYNTAX OF SUBSTANTIVES.

593. This is properly *government,* for the term "Kāraka" expresses the relation between the noun and the verb; so that any relation existing between words not connected with a verb cannot be called a Kāraka, consequently the Genitive and Vocative are not considered as cases, for they have no relation whatever with the verb; they are therefore called Akāraka, non-cases.

1. THE NOMINATIVE.

594. The nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).

(i) The Nominative is used in apposition : *Mallika Kosalarājā,* Mallika, king of Kosala.

(ii) It is used *absolutely* in titles of books, that is, it does not take the termination proper to the nominative. : *Mahājanakajātaka,* the Birth-story of Mahājanaka.

2. GENITIVE.

595. The true force of the genitive is "of" and " 's" expressing *possession.*

(i) The genitive therefore is used primarily to denote possession : *suvaṇṇassa rāsi*, a heap of gold; *rukkhassa sākhā*, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies : *suvaṇ-ṇarāsi*.

(iii It denotes the whole of which a part only is taken ; this is called "partitive genitive " : *brāhma-ṇaṁ so paṇḍito*, he is clever among brahmins ; *sabba-yodhānaṁ atisūro*, the bravest of all warriors ; *tumhā-kaṁ pana ekenā pi*, but even not one of you.

(iv) The genitive is used also with words express-ing *difference, equality, inequality* : *tassa antaraṁ na passiṁsu*, they did not see the (its) difference ; *sadiso pitu* the same as (his) father ; *tulyo pitu*, equal to his father.

Remark. In these examples the ablative may also he used : *sadiso pitarā*.

(v) Words meaning *dear* or *the reverse*, take a genitive : *sā brāhmaṇassa manāpā*, she (was) dear to the brahmin.

(vi) Likewise words denoting : *honour, reverence,* etc. : *gāmassa pūjito*, honoured of the village ; *rañño mānito*, revered by (of) the king.

Remark. In these examples the Inst. may also be used : *gāmena pūjito*.

(vii) Words of *skill, proficiency*, etc., and *their opposites*, govern the genitive : *kusalā naccagītassa,* clever in dancing and singing.

(viii) It is used with words indicating *locality, time, distance* : *amhākaṁ Buddhassa pubbe*, before our Buddha ; *gāmassa avidūre*, not far from the village : *upari tesaṁ*, above them.

(ix) *Believing in* or *well disposed towards*: *Buddhassa pasanno,* he has faith in the Buddha.

Remark. Here the Loc. may also be used: *Buddhe pasanno.*

(x) It is used also with words of *remembering* or *thinking of* (with sorrow), *pitying, wishing for, giving* or *apportioning, honouring, filling, fearing* and a few others: *mātussa sarati,* he remembers his mother (with sorrow); *na tesaṁ koci sarati,* no body remembers them; *telassa dadāti,* he gives oil; *pūrati bālo pāpassa,* he fool is full of evil; *sabbe tasanti daṇḍassa,* all ear punishment.

In these examples the Acc. may be used: *telaṁ dadāti.*

Remark. Words of fearing also govern the Abl: *kin nu kho ahaṁ sunakhā bhāyāmi?* Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a *Gen. Absolute.* It generally denotes some attendant circumstances: *tassa bhattaṁ bhuttassa udakaṁ āharanti,* when he had finished his meal, they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parellel in English.

596. It will be seen from the remarks above that the genitive is often used instead of the Accusative, the Ablative, the Instrumentive and the Locative. It is also used: adverbially, as *kissa,* why? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its *being used instead of another case,* as in *mātussa sarati.*

3. THE DATIVE.

597. The person or object *to* or *for* whom, some-thing is given or done, is put in the Dative case. The Dat. is consequently used also as *indirect* object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words *to, for*: *bhikkhussa cīvaram deti*, he gives a robe to the priest; *yuddhāya paccuggacchāmi*, I will set out for battle.

(ii) the Dat. is governed by verbs expressing *praise* or *blame, anger, believing, disbelieving, assent, envy, pleasure or displeasure, injury, benefit, approv-al, forgiveness, salutation, blessing, hatred, abuse, concealing, worshipping, carrying*. Examples: *Bud-dhassa silāghate*, he praises the Buddha; *yadi 'ham tassa kuppeyya*, if I should be angry with him; *duha-yati disānam mogho*, the flood has injured the coun-try; *tuyham saddahāmi*, I believe thee; *svāgatam te*, hail to thee! *sotthi tuyham hotu*, fare thee well! *khama me*, forgive me! *mayham sapate*, he swears at or, reviles me; *tassa sampaticchi*, he assented to it; *ussuyanti dujjanā guṇavantānam*, wicked people envy the virtuous; *tassa atītam āhari*, he told him a story; *devā pi tesam pihayanti*, even the gods desire them—envy them; *samaṇassa rocate saccam*, truth pleases a monk.

(iii) The Dat. is commonly used with the verb "to be" to express *possession*: *puttā me n'atthi*, no sons are to me = I have no sons.

Remark. When the verb "hoti" is used with the Dat. to express possession, it is generally put in the

singular, even when, as in the above example, what is possessed is *plural*.

(iv) The word *alaṁ*, enough, fit, governs the Dat.: *alaṁ kukkuccāya*, enough of doubt! *alaṁ mallo mallassa*, sufficient is a warrior for a warrior! = a warrior is match for a warrior.

(v) The words, *attha*, object, purpose; *hita*, benefit, blessing; and *sukha*, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: *ropanassa atthāya*, or *ropanatthaya*, for the purpose of sowing; *devamanussānaṁ hitāya*, for the benefit of gods and men; *tassa sukhāya*, f r his hapiness.

(vi) The Dat. may denote *the purpose for which*, and then governs a Gen.: *dārassa bharaṇāya*, for the purpose of maintaining a wife = for the maintenance of a wife = to maintain a wife.

Remark. It will be seen from this example that the Dat. in *aya* has the force of an Infinitive.

(vii) The Dat. is also used with the verb *maññati*, to consider, esteem, when contempt is implied: *kaliṅgarassa tuyhaṁ maññe*, I consider thee as chaff = a fig for you! *jīvitaṁ tiṇāya na maññe*, I do not consider life (so much) as grass = I do not care in the least for life.

(viii) The place to which motion is directed is sometimes put in the Dat.: *appo saggāya gacchati*, (only) the few go to heaven; *nirayāya upakaḍḍhati*, drags down to hell; *so maṁ udakāya neti*, he takes me in the water.

(ix) The Dat. is often used instead of the Accusative, and also of the Locative.

4. THE ACCUSATIVE.

(i) The Accusative Case is generally governed by transitive verbs : *ratham karoti*, he makes a carriage; *āhāro balaṁ janeti*, food produces (=gives) strength.

(ii) All verbs implying *motion* govern the Acc.: *nagaraṁ gacchati*, he goes to town; *Bhagavantaṁ upasaṅkamitvā*, having approached the Blessed One.

(iii) Verbs having the meaning of, *to choose*, *to name*, *to call*, *to appoint*, *to ask*, *to make*, *to know*, *to consider*, etc., take *two* Accusatives, one a direct object and the other a factitive or indirect object : *puriso bhāraṁ gāmaṁ vahati*, the man carries the load to the village ; *purisaṁ gacchantaṁ passati*, to see the man going ; here gāmaṁ and gacchantaṁ are the factitive objects.

(iv) Causative Verbs likewise govern two Accusatives : *puriso purisaṁ gāmaṁ gamayati*, the man causes the man to go to the village ; *ācariyo sissaṁ dhammaṁ pātheti*, the preceptor causes the disciple to read the Doctrine.

Remark. In such examples the Instrumentive may be used instead of the *factitive* object : *sāmiko dāsena* (or dāsaṁ) *khajjaṁ khādāpeti*, the master causes the slave to eat the food ; *purisena* (or purisaṁ) *kammaṁ kāreti*, he causes the slave to do the work.

(v) When the roots ; *vas*, to live ; *ṭhā*, to stand ; *si*, to lie down ; *pad* to go, step : and *vis*, to enter, are preceded by the verbal prefixes *anu, upa, abhi, adhi, ā* and *ni*, they govern the Acc. *gāmaṁ upavasati*, he lives near the village : *nagaraṁ adhivasanti*, they dwell in the village ; *mañcaṁ abhinisīdeyya*, he ought to sit on the cot ; *Sakkassa sahabyataṁ upapajjati*, got into companionship with Cakra=he went to Cakra's heaven.

(vi) The Acc. is used for the Loc.: *nadiṁ pivati* = *nadiyaṁ pivati*, he drinks in the river; *gāmaṁ carati* = *gāme carati*, he roams in the village.

(vii) The indeclinables: *abhito*, near, in the presence of, on both sides; *dhi, dhī*, Woe! Fie! Shame! as well as the expression: *dhi-r-atthu*, Woe, shame be to! *antarā*, between, on the way; *parito*, around, everywhere, on every side; *anu*, by the side of, inferior; *pati*, to, towards, for, near; *pari*, around; *upa*, inferior to; *antarena*, except, without; *abhi*, before, govern the Accusative: *abhito gāmaṁ vasati*, he lives near the village; *dhi brāhmaṇassa hantāraṁ*, woe to him who strikes a brahmin! *dhī-ratthu maṁ pūtikāyaṁ*, shame on that foul body of mine! *upāyaṁ antarena*, without expedient; *maṁ antarena*, excepting me; *antarā ca rājagahaṁ* and on the way to Rājagaha; *parito nagaraṁ*, around the village; *sādhu Devadatto mātaraṁ anu*, Devadatta is kind to his mother; *anu Sāriputtaṁ*, inferior to Sāriputta; *pabbattaṁ anu*, by the side of the mountain; *sādhu Devadatto mātaraṁ pati*, Devadatta is kind to his mother; *nadiṁ Nerañjaraṁ pati*, near the river Nerañjara; *upa Sāriputtaṁ*, inferior to Sāriputta.

(viii) Duration of time is put in the Acc.: *divasaṁ*, the whole day; *taṁ khaṇaṁ*, at that moment; *ekaṁ samayaṁ*, once upon a time.

(ix) Ordinals in the Acc., denote "number of times": *dutiyaṁ*, for the second time; *tatiyaṁ* for the 3rd time.

(x) Distance is also expressed by the Acc.: *yojanaṁ gacchati*, he goes one league.

(xi) The Acc. is very often used adverbially :
khippaṃ gacchati, he goes quickly ; *hatthanillehakaṃ
bhuñjati*, he eats "licking his hands."

Remark. This is called the adverbial accusative.

599.   5. THE INSTRUMENTIVE.

(i) The *agent* by whom or the *instrument* with
which an action is performed is put in the Inst.: *cak-
khunā rupaṃ passati*, (one) sees forms with the eye ;
hatthena kammaṃ karoti (one) does work with the
hands ; *dāsena kato*, done by the slave.

(ii) The Inst. shows cause or reason ; *rukkho vāte-
na onamati*, the tree bends down on account of the
wind ; *kammunā vasalo hoti*, he is a pariah by reason
of his work.

The Inst. can therefore be translated by such
expressions as : *by means of*; *on account of*; *through*;
by reason of: *owing to*.

(iii) The conveyance *in* or *on which* one goes is
put in the Inst.: *yānena gacchati*, he goes in a cart ;
vimānena gacchiṃsu, they went in a flying mansion ;
hatthinā upasaṅkamati, he approached on his elephant.

(iv) The price at which a thing is bought or sold
is put in the Inst.: *kahāpaṇenā no detha*, give it to us
for a kahāpaṇa (a small piece of money); *satasahassena
kiṇitvā*, having bought it for 100,000 (pieces of money)

(v) The direction of route, or the way *by* which
one goes is shown by the Inst.: *tā sāladvārena gacch-
anti*, they went by the gate of the hall ; *kena magge-
na so gato*, (by) which way did he go ?

(vi) It is used to denote infirmity or bodily defects,
the member or organ affected being in the Inst.: *akkhi-
nā so kāno* he is blind of one eye; *hatthena kuṇi* hav-
ing a crooked hand.

(vii) Words expressing, birth, lineage, origin nature, are put in the Inst.: *jātiyā khattiyo Buddho* Buddha is a kṣatriya by birth: *pakatiyā bhaddako*, good by nature.

(viii) The Inst. expresses the time *in* which: *divasena patto*, arrived in one day; *ekena māsena nagaraṁ gacchi*, he went to the city in a month.

(ix) Also the time *at* which: *tena samayena*, at that time....

(x) It expresses companionship, and is then generally used with the indeclinables *saha or saddhiṁ*, with, together with: *nisīdi Bhagavā saddhiṁ bhikksaṅghena*, the Blessen One sat together with the assembly of the monks.

(xi) The expressions "what is the use of," "what use to...." "what benefit by...," etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: *kin te jatāhi dummedha*, what good to thee, O fool, by matted hair? *kin nu me Buddhena*, what need have I of Buddha?=what do I care for a Buddha?

(xii) The word *attho*, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: *maṇinā me attho*, I want a jewel (*lit.*, to me is need of, or desire for, a jewel).

(xiii) *Alaṁ*, enough, governs also this case: *alaṁ idha vāsena* enough of living here: *alaṁ Buddhena*, Bud. is sufficient for me.

(xiv) Words denoting "separation" are generally construed with the Inst. *piyehi vippayogo dukkho*, separation from those we love is painful.

(xv) The indeclinables *saha, saddhiṁ, samaṁ*, with, at: *vinā*, without, except, govern the Inst. *vinā dosena*, without fault.

Remark. Saha, sometimes expresses "equality": *puttena saha dhanavā pitā,* a father as rich as his son.

(xvi) Verbs meaning "to convey, to carry, to fetch" etc., take the Inst. of the *place* of carrying: *sisena dārukalāpaṁ ucchaṅgena paṇṇaṁ ādāya,* taking a bunch of firewood on her head and greens at her hips....

(xvii) The Inst. is often used adverbially (see above).

(xviii) It is also governed by many prepositions

600.   6 THE ABLATIVE.

(i) The primary meaning of the Ablative is that expressed by the word "from;" that is, it expresses separation, it expresses also many other relations, in which the principal idea of separation is more or less discernible.

(ii) Separation : *gāmā apenti,* they left the village ; *so assā patati,* he fell from the horse.

(iii) Direction from : *Avīcito upari,* above the Avīci Hell ; *uddhaṁ pādatala,* (from) above the sole of the foot.

(iv) The place "wherein" an action is performed is put in the Abl. ; in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English : *pāsādā oloketi,* he looks from the palace, is said to be equivalent to : *pāsādaṁ abhirūhitvā pāsādā oloketi* — having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl : *dīghaso navavidatthiyo,* nine spans long ; *yojanaṁ āyāmato,* a league in length ; *yojanaṁ vitthārato,* a league in breadth.

Remark. In these examples the Inst. may also be used : yojanaṁ āyāmena, yojanaṁ vitthārena.

(vi) That from which a person or animal is warded or kept off is put in the Abl. : *yavehi gāvo rakkhati,* he keeps off the cows from the barley : *taṇḍulā kāke vāreti* he wards off the crows from the rice.

(vii) With verbs meaning to "hide, conceal," *the person from whom* one wishes to hide is in the Abl. : *upajjhāyā antaradhāyati sisso,* the pupil hides himself from his preceptor. ·

Remark. In such expressions, the Gen. may also be used : *antaradhāyissāmi samaṇassa Gotamassa,* I will hide myself from the samaṇa Gotama.

(viii) When the verb " antaradhāyati " means, to vanish, to disappear, the place from which one vanishes is put in the Loc. : *Jetavane antaradhāyitvā,* having disappeared from the Jetavana monastery.

(ix) But when " natural phenomena " are referred to, the Nom. is used : *andhakāro antaradhāyati,* ·darkness disappears.

(x) Verbs meaning " to avoid, to abstain, to release, to fear, abhor " also govern the Abl. : *pāpadhammato viramati,* he refrains from sin; *so parimuccati jātiyā,* he is released from existence : *corehi bhāyāmi,* I am afraid of thieves.

. (xi) The Abl. also shews "motive, cause, reason" and can be translated by *for, on account of, by reason of, through* etc., *vācāya marati,* he died on account of his speech : *sīlato naṁ pasaṁsanti,* they praise him for his virtue.

Remark. In these examples, the Inst. may be used as well : *sīlena pasaṁsanti.*

(xii) It is used with words showing "proximity :" *gāmā samīpaṁ*, near the village.

Remark. In these examples, the Gen. may be used.

(xiii) Verbs meaning "to be born, to originate from" etc., govern the Abl. : *corā jāyati bhayaṁ*, from a thief fear arises.

(xiv) The following indeclinables govern the Abl. : *ārakā*, far from, after—*ārakā tehi Bhagavā*, far from them is the Blessed One : *upari*, above, over—*upari pabbatā*, over the mountain. So : *pati*, against, instead, in return ; *rite*, except, without ; *aññatra, vinā*, without, except ; *nānā* different, away from ; *puthu*, and, before a vowel, *puthag*, separately, without, except ; *ā*, till, as far as ; *yāva*, till, as far as ; *saha*, with : *Buddhasmā pati Sāriputto*, Sar. takes the place of ; Bud. : *rite saddhammā*, without the true Doctrine : etc.

(xv) It should be noted that the Abl. is *very frequently used*, instead of the Instrumentive, the Accusative, the Genitive and the Locative. For instance : *vināsaddhammā* or *vinā saddhammaṁ*, or *vinā saddhammena*.

601.   7. THE LOCATIVE.

(i) The Locative shews the place *in* or *on* which a thing or person is, or an action is performed ; it is therefore expressed in English by " in, on, upon, at," *kate nisīdati puriso*, the man is siting on the mat ; *thaliyaṁ odanaṁ pacati* ; he cooks the food in a cooking-pot.

(li) The Loc. shews the "cause, reason or motive" of an action : *dīpī cammesu haññante*, the panther is killed for its skin ; *kuñjaro dantesu haññate*, the elephant is killed for his tusks.

(iii) If denotes the time *when* an action takes place : *sāyanhasamaye āgato*, he came in the evening.

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs, is implied, as well as with adjectives in the Superlative degree, the noun with respect to which such pre-eminence or such superlative degree of excellence is shewn is put in the Loc. *or* in the Gen. : *manussesu khattiyo sūratamo*, the kṣatriya is the most valiant of men, or *manussānaṁ khattiyo sūratamo ; kaṇhā gāvisu sampannakhīratamā*, of cows, the black one abounds most in milk, or, *kaṇhā gāvinaṁ sampannakhīratamā.*

(v) The following words govern the Locative and the Genitive as well, *sāmī*, master, owner ; *issaro*, king, lord ; *adhipati*, chief, lord ; *dāyādo*, an heir, *patibhū*, substitute, surety ; *pasūto*, offspring, child ; *kusalo*, clever, expert : *gonesu sāmī*, an owner of oxen, or *gonānaṁ sāmī* ; etc.

(vi) Words signifying " to be happy, contented, eager" govern the Loc. as well as the Inst. : *ñāṇasmiṁ ussuko*, eager for wisdom, or *ñāṇena ussuko ; ñāṇasmiṁ pasīdito*, contented with wisdom, *ñāṇena pasīdito.*

(vii) Words signifying " reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc. : *pāpasmiṁ ramati mano* the mind delights in evil; *bhikkhūsu abhivādenti*, they salute the monks; *pāde gahetvā papāte khipati*, took him by the feet and threw him in the precipice ; *purisaṁ sīse paharati*, struck the man on the head.

(viii) The Loc. is used sometimes to shew that one does not take any account of something or person : *rudantasmiṁ dārake pabbaji,* he left the world in spite

of his son weeping; The Genitive also may be used : *rudantassa dārakassa pabbaji*. (See Locative and Genitive Absolute).

(ix) The Loc is employed to denote superiority or inferiority with the words "upa" and "adhi" respectively : *upa khāriyaṁ dono*, a doṇa is inferior to a khāri; *adhi Brahmadatte Pañcalā*, the Pancalas are under Brahmadatta's supremacy; *adhi devesu Buddho*, the Buddha is above the gods.

(x) It is used to denote "proximity": *nadiyaṁ sassaṁ*, corn near the river; *tassa paṇṇasālāya hatthi-maggo hoti*, near his leaf-hut there is an elephant-track.

(xi) The Loc. is used *absolutely* with a *participle* in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc. is used to signify " in the sense of" *ru sodde* (the root) ru, is used in the sense of " making noise."

(xiii) Words denoting " fitness, suitability " govern the Loc.-*tayi na yuttam*, not fit for thee; the Gen. is used in the same sense : *tava na yuttaṁ*.

(xiv) The Loc. is extensively used *instead* of other Cases, and the students must be prepared to meet the Loc. where very often he would expect to find some other case. Let him note that in *almost* all instances, the Case for which the Loc. stands may be and is, used.

(xv) The Loc is used for the Gen. (see, above, v).

(xvi) It is used for the Inst. : *pattesu piṇḍāya caranti*, they go about *with* bowls for their food.

(xvii) It is also used instead of the Dat. *sanghe dinnaṁ mahapphalaṁ*, offering *to* the Clergy are very meritorious.

(xviii) The Loc. is used for the Ablative: *kadalī-*
iesu gaje rakkanti, they keep off the elephants from
the plantain-trees.

(xix) The Loc. is frequently used adverbially;
atīte, formerly.

8. THE VOCATIVES.

602. The Vocative case does not require any ex-
planations : it is used exactly as in English.

603. THE GENITIVE AND LOCATIVE ABSOLUTE.

(i) When a noun or a pronoun in the *Locative or*
Genitive is used with a participle in the same case as
itself, the construction is called *Locative Absolute* and
Genitive Absolute respectively. The Locative Abso-
lute construction is met with much more often than the
Genitive absolute construction. There is also found,
now and then, a *Nominative Absolute* construction but
far less common than the other two.

(ii) The Locative, Genitive and (sometimes) the
Nominative Absolute, may often be translated by
"when, while, since and sometimes by " although :"
tesu vivadantesu Bodhisatto cintesi, while they were
disputing, the Future Buddha thought ; *suriye atthan-*
gate, when the sun had set=after sunset; *gāvīsu*
duyhamānāsu gato, he went when the cows were being
milked; *asaniyā pi sise patantiyā*, although the thun-
der bolt was falling on their head.

(iii) *Sati*, the Locative singular of *santo* Pres.
Part. of the verb *atthi*, to be, besides having the above
meanings, may also often be translated by " if,"
" such being the case " : *atthe sati*, if there be need;
evam sati, such being the case ; *payoge sati*, when there
is occasion. With feminine words, sati is also used,
although it should be satiyā (fem): *pucchāya sati*,

if the question be asked, *ruciyā sati,* had he the desire,
if he had the wish.

(iv) The Genitive Absolute is not quite so fre-
quently used as the Loc. Absolute, although found
often ennough : *sākuṇikassa gumbato jālaṁ mocen-
tass' eva,* even while the fowler was disengaging the
net from the bush : *tesaṁ kīḷantānaṁ yeva suriyat-
thaṅgatavelā jātā,* while even they were sporting, it
became dusk.

(v) There is also mentioned a so-called Nomina-
tive Absolute* *gacchanto Bhāradvājo so, addasa ajjhu-
taṁ isiṁ,* Bhāradvāja having gone, he .... etc.,
yāyamāno mahārājā addāsī tantarena ge, as the king
was going, he.   .   .   .   ., etc.

Remark. The Gen. Absolute is frequently used to
shew "disregard, contempt," it can then be translated
by " in spite of, notwithstanding."   For example see
above (p. 313, viii).

604.   SYNTAX OF THE ADJECTIVE.

(i) As has already been said, whenever an adjec-
tive is not in composition with another word, it must
agree with the word it qualifies in number, gender and
case.

(ii) Adjectives in the comparative degree require
an Ablative; *sīlam eva sutā seyyo,* virtue is better
than learning.

(iii) Comparison is also expressed by an Abl.
followed by an adjective in the positive degree : *mā-
dhurā pāṭaliputtakehi abhirupā,* the people of
Madhura are more handsome than those of Pāṭaliputta.

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*Niruttidīpanī, p. 146.

(iv) It is also expressed by the indeclinable *varaṁ*, better, with an Abl.: *tato varaṁ*, better than that.

(v) When "the better of two" is to be expressed, a Gen. is used with the positive degree: *tumhākaṁ dvinnaṁ ko bhaddako*, of you two who is the better?

(vi) Superlative adjectives are used with the Gen. or the Loc., for examples see above (Locative, iv, p. 313).

(vi) SYNTAX OF PRONOUNS.

605.   *1. Personal Pronouns.*

(i) The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of *ahaṁ* and *tvaṁ* (289-*b*, *c*; 230-*c*).

(ii) The enclitic forms of ahaṁ : *me* and *no*, and those of tvaṁ : *te* and *vo*, are never used at the beginning of a sentence nor immediately before the particles *ca*, *vā* and *eva*; *detu me*, let him give to me; *tava vā me hotu*, be it thine or mine; *kammaṁ no niṭṭhitaṁ*, our task is finished; *ko te doso*, what is thy fault? *kahaṁ vo rājā*, where is your king?

(iii) With verbs, the personal pronouns are frequently understood, as the endings of the tenses clearly indicate also the person as: *gacchati* (he) goes = so gacchati; *gaccheyyāmi*, (I) should go = *ahaṁ gaccheyyāmi*, etc.

(iv) The personal pronoun *so, sā, taṁ* is also used as a demonstrative and as an article. See Concord (589). Therefore, *so puriso* may mean, according to the context, the man, or, that man.

(v) *Tasmā* (Abl.), is used adverbially in the sense
of " therefore, accordingly, thereby ": with the same
meanings it is also followed by *hi* and *ti ha* (+iti ha):
tasmā hi paññā ca dhanena seyyo, and therefore is
wisdom better than riches; *tasmā ti ha bhikkhave*,
accordingly, O ! monks.

(vi) The Inst. *tena* is used with the same mean-
ings as tasmā : *tena taṁ madhuraṁ*, therefore, on that
account, it is sweet. *Tena* followed by *hi* means "well !
very well ! all right ! well then !" *tena hi khādāpessā-
mi nan ti*, very well, then, I'll make you devour him.

(vii) *Naṁ* and *enaṁ* (295, 300), are used when
something or some one already mentioned is referred
to.   See (296).

606.   2. *Demonstrative Pronouns.*

(i) *Eso, esā, etaṁ* (298), refer to what is near,
and mean : this, *esā itthī*, this woman ; *nirupakāro
esa*, this (fellow) is useless.

The same remarks apply to *ayaṁ* and *asu*, this.

Remark.   Esa is often used for *eso, sa* for *so*.

(ii) The neuter *etad* (=etaṁ, 302), is used with
the verb *hoti* and the Gen. of the person, and the ex-
pression is then equivalent to "to think " : *tassa etad
ahosi*, he thought.... (*lit.*=of his this was).

607.   3. *The Relative.*

(i) We have already explained the Relative (592) ;
only a few of its most important peculiar uses need be
mentioned here :

(ii) *yo* (311) is used with the Indefinite *Koci*
(319): *Yo koci*, whoever, anyone ; *yaṁ kiñci*, what-
soever, anything.   See (314-*a*, *b*).

(iii) The neut. sing. *yaṁ* is frequently used adverbially in the sense of " as, that, because, since, seeing that, if, when; " *taṁ bahuṁ yaṁ pi jīvasi*, it is much *that* thou livest.

(iv) The Inst. *yena* is used as an adverb, meaning " whereby, by which, for which, because ": *yena naṁ gaṇhissāmi*, by which I shall catch him.

(v) When motion to a definite place is expressed *yena*, where, is used with *tena*, there: *yena Bhagavā, ten' upasaṅkali*, he went to Buddha (*lit.*= where was Buddha there he approached).

(vi) *yasmā* (Abl.) is used in the sense of "because" and is then generally followed by *tasmā*, therefore; *yasmā tvaṁ na jānāsi tasmā bālo ' sī ti*, because thou doth not understand, therefore art thou a fool.

608.   *4. The Interrogative.*

(i) The interrogative pronoun *ko* (316), may be used by itself or with a noun or pronoun: *ko pana tvaṁ*, who art thou ? *ke ele*, who are these ? *kā dārikā*, which girl ?

(ii) *Kena* (Inst.) used with *attho* and the Dat. of the person, forms such expressions as " what do you want " ? etc., : *kena te attho*, what are you in need of ?

(iii) *Kena* (Inst.) *kasmā* (Abl.) and *kissa* (Gen.) are used adverbially with the meaning of " why ? wherefore ?"

(iv) *Kiṁ* is much used with the Inst. to express " what is the use of ! : *kiṁ me jīvitena*, what is the use to me of life ?

5. The Indefinite.

609. The indefinite pronoun (319) does not present any peculiarity : *mā idha koci pāvisi*, let nobody enter here ; *kiñci bhayaṁ*, any danger.

(VII) REPETITION.

610. To express "plurality, totality, distribution, variety, multiplicity, etc., words are sometimes repeated: *tesu tesu thānesu*, in various places; *taṁ taṁ kathayamānā*, saying this and this.   *Yo*, thus repeated means "whoever, whatever whichever ": *yaṁ yaṁ gāmaṁ*, whatever village; *itarā ten' eva niyāmena yā yā kiñci katheti tassa tassa upari kacavaraṁ chaḍḍesi*, and in this way the other (women) threw the refuse on whomsoever said anything; *so diṭṭhadiṭṭhamanusse jīvitakkhayaṁ pāpeti*, he kills all whom he sees; *gatagataṭṭhāne*, in every place; *yena kena*, by whatever .....; *ubbāhīyati so so*, every one is put to flight.

611.   (VII) SYNTAX OF VERBS.

(i) The Concord of the verb with its subject has already been noticed (590, 1st).

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time: *so bhāyati*, he is afraid; *sā pacati*, she cooks.

(iii) The Present Tense often expresses the continuance of an action and is equivalent to the present progressive: *sā gabbhe nisīdati*, she is sitting in her private room.

(iv) Habit, custom and general truth, are expressed by the Present Tense: *sabbe maranti*, all (men) die ; *bhikkhu sīlaṁ ācarati*, a monk practises virtue.

(v) The present is sometimes used with a future signification: *Kiṁ karomi*, what shall I do?

(vi) The present is extremely frequent in narrations when recounting past events as if they were *actually* happening, this is called the *Historical Present*,: *so pañcamānavakasatāni sippaṁ uggaṇhāpeti*, he taught five hundred young men (*lit.*, he teaches, etc.)

(vii) When no interrogative particle is used inter-
rogation is sometimes expressed by placing the pre-
sent tense at the beginning of the sentence : *socasi
tvaṁ upāsaka*, grievest thou, O layman ?

Remark. Other tenses may also be used in the same
way to mark interrogation.

612.   THE PAST TENSE.

Perfect, Imperfect and Aorist.

(i) The Perfect and the Imperfect tenses present
no difficulty, they are as a rule used in the sense of a
general past, and they do not require any notice.   Let
it be borne in mind, however, that the perfect is but
seldom used; that the Imperfect, though more fre-
quent than the Perfect, does seldom differ from it in
meaning, and last, that the Aorist has generally dis-
placed these two tenses and superseded them.

(ii) The Aorist is the principal past tense in Pāli
and is therefore extensively used; it expresses indefi-
nite past time, but also includes the present day.   The
Aorist may be translated by the Present Perfect or the
Past Indefinite (See 405) : *catuppādā pi ekaṁ sīhaṁ
rājānaṁ akaṁsu*, the quadrupeds made a lion king :
mukhe pahari, struck him on the mouth; *kena kāra-
nena rodi*, why did you cry ? *brāhmaṇo eḷakena sad-
dhiṁ vicari*, the brahmin walked about with the goat.

(iii) The indeclinable *mā* is used with the Aorist to
express prohibition : *eḷaka, mā bhāyi*, O ! goat, fear
not ? *mā puna everūpaṁ akāsi*, do not do so again ;
tāta, mā gami, dear son, do not go.

613.   FUTURE TENSE.

(i) The Future expresses simple futurity : *ahaṁ
gacchāmi*, I shall go; *te marissanti*, they will die.

(ii) The future is also used as a mild form of the Imperative, when courteously giving a command : *tvam tassa bandhanam dantehi khādissasi*, cut his bonds with thy teeth.

(iii) The future is used to express simple condition, with the particles *ce*, *sace* and *yadi*: *yadi tvam yāgum pacissasi aham pivissāmi*, if thou wilt cook the gruel, I shall drink it; *so tañ ce labhissati, tena saddhim gaccha*, if he get it, go with him.

(iv) *Bhavissati*, the 3rd, pers. sing. of bhavati, to be, is often used in the sense of "it must be that.....: *corā paṭhamam ñeva bherisaddam sutva issarabheri bhavissati ti palāyitvā*, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled; *ayam me putto bhavissati*, he must be my son.

(v) *bavissati* preceded by the negative particle *na,* may be translated by "it cannot be" : *nāyam issarabheri bhavissati* this cannot be an official's drum.

(vi) *Jānissāmi*, the 3rd. pers. sing. of jānāti, to know, is often used idiomatically in the sense of "I'll see": *hotu, pacchā jānissāmi*, let it be, I'll see (to it) afterwards.

614   THE OPTATIVE.

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts.

(ii) Fitness : *tvam tattha gaccheyyāsi*, you should go there.

(iii) Wish : *aham imam tumhākam bhājetvā dadeyyam*, I would divide and give it to you, but.....

(iv) Command : *tvaṁ pana ito paṭṭhāya ovādānusā-saniyaṁ dadeyyāsi*, but thou henceforward give us instructions and admonitions; *udarena nipajjeyyāsi*, lie on thy belly.

(v) Probability : *api ca nāma gaccheyyāmi*, I may go.

(vi) When expressing condition, it is sually preceded by "*ce, sace* or *yadi*," : *sāmi, sace imāya-velāya tava sapattaṁ passeyyāsi, kiṁ ti taṁ kareyyāsi?* lord, if, at this time, thou shouldst see thy enemy, what wouldst thou do to him ?

(vii) To express supposition, the word *yathā* is sometimes used with the Optative : *yathā mahārāja kocid eva puriso padīpaṁ padīpeyya......*, were, mahārāja, a man to light a lamp....

(viii) Asssent : *tvaṁ idāni gaccheyyāsi*, thou mayest now go.

THE CONDITIONAL.

615. The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution : *so ce taṁ yānaṁ alabhissa agacchissā*, he would go if he could get that vehicle; *bho satthavāsino, sace esa rukkamūle caṅkamanatāpaso ajja nābhavissā, sabbe māhavilopaṁ pattā abhavissatha,*. O ! merchants, had not to-day this ascetic been walking to and fro at the foot of this tree, you should all have been completely pillaged.

616.   THE IMPERATIVE

(i) The Imperative is used in giving commands : *tena hi, gaccha*, very well, go !

(ii) It expresses entreaty : *Bhante Bhagavā appos-sukko viharatu,* Lord, let the Blessed One now live free from cares.

(iii) Benedictions, blessings : *vassasatam   jiva,* may you live a hundred years !

(iv) With *mā* prefixed, the Imperative 2nd person expresses simple prohibition (*cf.* Aorist 612, iii) *mā evam karotha,* do not do so !

(v) The Imperative 3rd person sing. of *bhavati,* to be, is often used idiomatically, with the meaning of "very well" : *hotu, aham jānissāmi,* very well, I'll see (to it).

617.   THE INFINITIVE.

(i) The Infinitive shews "purpose, motive, intention" It is used *actively* as well as *passively. Uyyāna-pālo chaddetum upāyam na passati,* the gardener saw no means of throwing (them) away : *tam gantum na dassāmi,* I will not let him go.

(ii) The infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able" : *sā roditum ārabhi,* she began to cry ; *na koci mayā soddhim salla-pitum sakkoti,* no one can converse with me ; *sā pavi-situm na icchati,* she did not wish to enter ; *so tam ukkhipitum ussahati,* he endeavoured to lift it.

(iii) The verb *dadāti,* to give, after an Inf, means "to let, to allow" and the verb *labhati,* to obtain, means "to be allowed" : *tam paharitum na dassāmi,* I will not allow him to be struck ; *gehabahi nikkhamitum alabhanto,* not being allowed to go out of the house....

(iv) Verbs like *vattati,* to behove, to be fit, proper, and adjectives like *yutto,* having the same meaning, are much used with the Inf. ; in the case of vattati, the Instrumentive is used of the person who ought to do the act : *ettha dāni mayā vasitum vattati,* it now behoves me to live here ; it is used also impersonally : *tam*

hantuṁ vaṭṭati, the best is to kill him = it is proper, fit, to kill him. *Evaṁ kathituṁ na yuttaṁ*, it is not proper to speak thus.

(v) The indeclinables *labhhā*, possible, allowable, and *sakkā*, possible, able, are used with the Inf.: *sakkā* is used much in the same way as vaṭṭati, that is, actively or passively, and often with the Inst. of the person; the verb *hoti* frequently follows sakkā: *sakkā hoti methunaṁ dhammaṁ paṭisevituṁ*, it is possible to practise fornication; *etasmiṁ ṭhāne na sakkā vasituṁ*, it is impossible to live in this place; *idaṁ na labbhā evaṁ kātuṁ*, it is not possible to do it in this way.

(vi) When *kāmo*, wishing, desirous, is compounded with an Inf., final *ṁ* of the Inf. is dropped: *devatāya balikammaṁ kāretukāmo*, wishing to make an offering to the god.

618.   THE GERUND.

(i) The Gerund always denotes an action completed *before* another; it may be translated by the word "having" followed by a past participle as: *gantvā*, having gone; or by the past tense followed by the conjunction "and": *gantvā*, he went and..........., the gerund, therefore, being very extensively used, is the most common connective in Pāli, and practically does away with the Pāli conjunction equivalent to the English "and" connecting two sentences. *So taṁ ukkhipitvā gharāṁ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṁ gato*, he lifted it up, took it home, divided into four parts *and*, practising alms-giving and other good deeds, went according to his deeds.

(ii) The word *va* (=eva) following a gerund, may be translated by " as soon as ": *taṁ vacanaṁ sutvā, va* as soon as he heard these words.........; *so vānaro, attano puttaṁ disvā va*, the monkey, as soon as he saw his offspring....

(iii) The particle " *api* " coming after a gerund, may be translated by "although": *akataññū puggalo cakkavattirajjaṁ datvā pi tosetuṁ na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty.

(iv) Before a gerund, *a* may be translated by " without ": *papañcaṁ akatvā*, without making delay =without any delay; *ekaṁ pi akilametvā*, without harming even one person.

(v) Some gerunds are used prepositionally; the principal of them are: *paṭṭhāya*, since, beginning from, from, after; *sandhāya*, with reference to, concerning; *ārabbha*, concerning, with reference to; *siñcicca*, intentionally; *asallakkhetvā*, inadvertently, unawares; *nissāya*, *upanissāya*, on account of, through, near; *ādāya*, with; *paṭicca*, by, through, on account of; *ṭhapetvā*, except, excepting.

(vi) The Gerund may sometimes be translated by the present participle; *idha āgantvā ahaṁ coraṁ passiṁ*, coming here I saw the thief.

(vii) The Gerund may have a passive signification : *corajeṭṭhakena gahetvā*, having been seized by the robber chief.

THE PARTICIPLES.

619.   *1. The Present Participle.*

(i) The Present Participle may generally be translated by " while, whilst," which sense is inherent in it; this participle always expresses contemporaneity of

action : *altano gāmaṁ gacchanto corāḷaviṁ patvā*,while going to his village he came upon a forest inhabited by thieves ; *tattha gantvā mātaraṁ paṭijagganto vāsaṁ kappesi*, he went and, taking care of his mother, took up his abode there.

(ii) It must be remembered that participles are of the nature of adjectives (439) and must agree with the word they qualify in the same way as adjectives : *avīcinirayaṁ gacchantā sattā*.........persons going to the Avīci Hell; *āgacchantaṁ taṁ disvā pi*, although he saw him coming.....

(iii) The Present Participle is sometimes used substantively, and may be translated by " he who" (does the action expressed by the verb) : *idaṁ pana paralokaṁ gacchantassa pātheyyaṁ bhavissati*, but this will be provisions for him who goes to the other world ; *paralokaṁ gacchanto ekaṁ kahāpaṇam pi gahetvā na gacchati*, he who goes to the other world does not take even one farthing with him.

(iv) The Present Participle may also sometimes be translated by a conditional clause : *taṁ labhanto jīvissāmi alabhanto idh' eva marissāmi*, if I obtain her I shall live ; if not, in this very spot shall I die ; *addhamāse sahassaṁ labhanto upaṭṭhahissāmi deva*, if I get a thousand every fortnight, I'll serve thee, Lord ; *evaṁ karonto lacchasi akaronto na lacchasi*, if you do so you'll get it, if not, you will not get it.

(v) The particle *pi* (=api) following a pres. part. may be rendered by "although" : *pitarā vāriyamāno pi*, although prevented by his father ; *taṁ apassanto pi*, although not seeing him.

620 *2. The Past Participles.*

(i) There are two Past Participles, the Perfect Active (231, 465) and the Passive Perfect (450, *ff*).

(ii) The perfect active participle presents no difficulty whatever: *so sīhaṁ ādinnavā*, he having captured the lion; *bhattaṁ bhuttāvī*, having taken his meal.

(iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590); it can then be translated by a past tense.

(iv) The P.P.P. of roots implying motion, and of transitive roots, takes an accusative; *sakanivāsaṁ eva gato*, he went to his own place.

(v) When the P. P. P. is thus used predicatively, the verb "*hoti*," to be, is generally understood after it.

(vi) The *agent* of a P.P.P. is as a rule put in the Instrumentive case: *tayā pañhaṁ puṭṭhaṁ*, by her the question was asked = she asked the question; *sāsanaṁ mayā likkhitaṁ*, a letter has been written by me = I have, etc.

(vii) Not seldom the P.P.P. may be translated by a pres. participle: *tato uppatito vijjullatā viya vijjotamāno paratīre aṭṭhāsi*, springing from there, he reached the other shore as a lightning flash.

621. *3. The Future Participle.*

(i) The Future Participle (449) denotes that the agent *is about to* perform the action or undergo the state expressed by the root: *raṭṭhā raṭṭhaṁ vicarissaṁ*, I am going (= I am about to go) from kingdom to kingdom; *taṁ ganthaṁ racissaṁ ahaṁ*, I am about to compose that book.

(ii) It also shews purpose, intention, as may be seen by the 2nd example in (1) above.

(iii) It shews simple futurity : *nâham puna upes-sam gabbhaseyyam* : I shall not be reborn again.

622.   *4. The Future Passive Participle.*

(i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation ;" it denotes that what is expressed by the root *is to be*, or *ought to be*, or *is fit to be* or *must be* done or undergone : *mayā kattab-bam kammam niṭṭhitam*, the work which was to be done by me is finished ; *sace so deso uklāpo hoti so deso sammajjitabbo*, if the place be dirty it ought to be swept ; *na navā bhikkhū āsanena paṭibāhetabbā*, young monks should not be ousted from their seat.

(ii) From the above examples, it will be seen that the F.P.P. must agree with the subject in gender, case and number.

(iii) It is much used impersonally : *kinnu kattab-bam*, what is to be done ? *ettha ca imāni suttāni das-setabbāni*, and in this connection, these passages (from the Scriptures) should be pointed out : *iminā nayena veditabbo*, it must be understood in this way.

(iv) It will be, from the above examples, remark-ed, that the *agent* is put in the *Instrumentive*.

(v) *Bhavitabbam*, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to" : *majjhatten' eva bhavitabbam*, one should be indifferent to..., *visāyoji-tāya etāya bhavitabbam*, this must have been mixed with poison.

623.   (ix) SYNTAX OF INDECLINABLES.

(i) The following are used correlatively :—

yathā, as....*tathā,* so; *yāva,* so long....*tāva,* that
long = as long as : yadā, when....*tadā,* then; *yattha,*
where....*tattha,* there.

(ii) *ca.....ca.....,* both....and, *so ca ahañ ca,* both he
and I.

vā....vā ..., whether....or: *bhāsati   vā   karoti   vā,*
whether he speaks or acts.

pi....pi...., both.. and : *siñcati pi siñcāpeti pi,* both
sprinkles and causes to sprinkle.

(iii) *ca...ca....,* and *vā... vā....* when in a negative
sentence, are equivalent to : neither.....nor.

(iv) *ca* and *vā* used singly, never come at the
beginning of a sentence.

(v) *eva,* and, before a vowel *yeva,* is used to em-
phasize the idea expressed by a word, and may be trans-
lated by "very, just, quite, exactly, as soon as" : *idāni
eva,* just now; *attano yeva,* one's very own. *Yeva*
coming after a verb is not always easy to translate into
English, but in the majority of cases, it may be ren-
dered by "on, to go on, continue," etc. : *kathenti yeva,*
they went on talking.

(v) *Yadi,* if, is used in conditional sentences with
the Present, the Future, the Optative and the Condi-
tional.   *Yadi evaṁ, yajj' evaṁ* = if so, in that case;
vā....yadi vā.... = whether....or....,*gāme vā yadiv' āraññe,*
whether in the village or in the forest.

Remark The syntax of the most important indeclin-
ables has been given in "Syntax of Substantives."

624.   *Direct and Indirect Narration.*

(i) The oblique construction in Pāli is expressed
by placing the particle *iti*, so, thus, after the words in
the *direct* construction as they would stand in English,
that is, at the end of the words quoted : *kaham so
etarahi ti pucchi*, he asked "Where is he now?"

(ii) *Iti* is generally abbreviated to *ti*, and the
last vowel of the quotation, if short, is lengthened be-
fore it : *sādhū ti*, he said " very well !"

(iii) Verbs of "saying, telling, asking, naming,
knowing, thinking," are generally used with *iti* : those
verbs may be :

(1) Placed *after* the particle iti : *Te "Sadhū"
ti vatvā*, they said "Very well."

(2) *Before* the words quoted : *so pucchi " kim
jānāsi tvan" ti*, he asked "What do you know?"

(3) The verb is frequently omitted altogether :
" *māressāmi nan* " *ti*, (he thought, or said) "I'll kill
him !"

(iv) When *iti* or *ti*, is followed by a vowel, sandhī
takes place regularly : iti + evam = iccevaṁ ; kvaci + iti =
kvacîti

(v) Often, *iti* has the sense of "because, with the
intention of" shewing "cause, motive, intention, pur-
pose :" *"jīvitum asakkontā" ti* because (we) are unable
to make a living; *"makasam paharissāmi" ti pitu
matthakam dvidhā bhindi*, intending to kill the mos-
quito he broke his father's head in two.

625   INTERROGATION AND NEGATION.

(1) The negative particle is *na* : *imasmiṁ sare
udakam n' atthi*, there is no water in this lake; *na*

aññāsi, didst not thou know? *seṭṭhinā sadddiṁ kathe-tuṁ na sakkomi*, I am unable to speak with the banker.

(ii) With an Optative, *na* is used in prohibition : *na hatthisālaṁ gaccheyya*, let him not go to the ele-phant-shed.

(iii) *Na* may form the first part of a compound : nāgamanaṁ (=na+āgamanaṁ), non-arrival; *nabhik-khu*, a non-priest = a layman.

(iv) Two negatives make an affirmative : *bherim na na vādeyyā*, not that he may not beat the drum (he may therefore beat it).

(v) *No* is also used in negation in the same way as *na* : *no jānāti*, he does not know.

(vi) *No* followed by *na* expresses a strong affirma-tive : *no na dhameyya*, he should surely blow (the conch); *no na ppahoti*, he is most certainly able.

(iii) Interrogation is expressed by using interro-gative adverbs or pronouns as *kasmā*, why? wherefore ? *kissa, kena,* why? *ko,* who? etc.

(iii) Also by means of interrogative particles.

(ix) *Api*, when used in interrogation, is always placed first in the sentence : *Ap' āvuso amhākaṁ satthāraṁ jānāsi*, do you, Sir, know our Teacher ?

(x) followed by *nu kho*, it expresses a very emphatic interrogation : *Api nu kho koci upaddavo hoti*, well, have you any cause of distress ?

(xi) *Nu*, I wonder ! Pray ? Nu, is often followed by *kho* : *kīdiso nu kho paraloko*, I wonder what the next world is like ? *corā nu atthi*, are there thieves ?

(xii) Preceded by *na*, it expresses emphatic interro-gation : *na nu 'haṁ yodho*, am I not a warrior ?

(xiii) Interrogation is also expressed by placing the verb first in the sentence: *socasi upāsaka*, grievest thou, layman ?

(xiv) Sometimes the mere tone of voice is sufficient to express interrogation : *supaṁ labhi*, didst thou get broth ?

INTERJECTIONS.

(i) The principal interjections are : *hā*, alas ! ah ! *handa* ! come ! *aṅga* ! indeed ! oh ! *bho*, friend ! Sir ! I say ! *hare*, sirrah ! *āma*, yes ! truly ! indeed ! *aho*, alas ! oh ! (*cf.* p. 244.)

(ii) *Bhaṇe*, first pers. sing. Reflective, of bhaṇati, to say, is used as an interjection with the meaning of "to be sure ! I say, there !"

(iii) *Maññe*, 1st, pers. sing. Reflective of maññati, to think, is also used as an interjection in the sense of " methinks ! I dare say ! I suppose !

CHAPTER XV.
PROSODY.

626. Prosody is that part of Grammar which treats of the laws of versification.

A *gāthā*, in Pāli poetry, is a stanza.

A *pāda* is the fourth part of a stanza, called also "a quarter-verse."

A *vaṇṇa* is a syllable in a *pāda*.

A short syllable is termed *lahu*.

A long syllable is called *garu*.

A foot is termed *gaṇa*.

627. The mark ⌣ represents a short syllable, and the mark — a long syllable. A foot containing two long syllables is termed *gā*, that is, $ga + ga$, the initial syllable *ga* of the word *garu* being used to represent a

long syllable; a foot of two short syllables is termed *lā*,
that is *la + la*, the initial syllable of the word *lahu* be-
ing employed to represent a short syllable.

628. The following are the four varieties of dis-syl-
labic foot:

Syllables.	Pāli.	English.
◡ ◡	*la la or lā.*	Pyrrhic.
— —	*ga ga or gā.*	Spondee.
◡ —	*la ga.*	Iambus.
— ◡	*ga la.*	Trochee.

629. The eight-syllable feet, known in Pāli as the
aṭṭhagaṇa are as follows:

Syllables.	Pāli designation.	English designation.
— — —	*ma.*	Molossus.
◡ ◡ ◡	*na.*	Tribrach.
— ◡ ◡	*bha.*	Dactyl.
◡ — —	*ya.*	Bacchic.
◡ — ◡	*ja.*	Amphibrach.
◡ ◡ —	*sa.*	Anapaest.
— ◡ —	*ra.*	Cretic.
— — ◡	*ta.*	Antibacchic.

SHORT AND LONG SYLLABLES.

630. The short vowels in Pali are *a, i, u,* the long
vowels are *ā, ī, ū, e, o.* When *a, i* or *u* is followed by
a double consonant, it is prosodically long. For ins-

tance, the first as well as the second *a* in cakkañca is long because followed by *kk* and *ñc* respectively. Before niggahita (ṁ) a short vowel is also always prosodically long. Thus in *saccaṁ*, the *a* before ṁ is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes doubled.

VARIETIES OF METERS.

631. There are three classes of metres, termed **Sama, Addhasama** and **Visama**. When the syllables in all the pādas are exactly alike, the metre is called **Sama;** when those in the first and third and those in the second and forth pādas are alike, it is termed **Addhasama**; and when all the pādas or verses are different, the metre is termed **Visama**.

1. THE SAMA CLASS.

632. In gāthas of this class, the syllables in each pāda may range from six up to twenty-two. The names of the seventeen kinds of metre are as follows:

Gāyatti	—	6 syllables	Sakkari	—14	syllables.
Uṇhi	—	7 ,,	Atisakkarī	—15	,,
Anuṭṭhubhaṁ	—	8 ,,	Aṭṭhi	—16	,,
Brahati	—	9 ,,	Atyaṭṭhi	—17	,,
Panti	—10	,,	Dhuti	—18	,,
Tuṭṭhubhaṁ	—11	,,	Atidhuti	—19	,,
Jagati	—12	,,	Kati	—20	,,
Atijagati	—13	,,	Pakati	—21	,,

Ākati—22 syllables.

633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre:

1. **Gāyatti**, having Pādas of *six* syllables.   There
is one variety.

    Tanumajjhā   — — ⌣ | ⌣ — —

2. **Unhi**, having Pādas of *seven* syllables.   There
is one variety :

    Kumāralalitā,   ⌣ — ⌣ | ⌣ ⌣ — | —

3. **Anutthubham**, having Pādas of *eight* syl-
lables. There are five divisions :

  (i) *Citrapadā,*   — ⌣ ⌣ | — ⌣ ⌣ | — —

  (ii) *Vijjummālā,*   — — — | — — — | — —

  (iii) *Māṇavakaṁ*   — ⌣ ⌣ | — — ⌣ | ⌣ —

  (iv) *Sāmaṇikā,*   — ⌣ — | ⌣ — ⌣ | — ⌣

  (v) *Pāmāṇīkā,*   ⌣ — ⌣ | — ⌣ — | ⌣ —

4. **Brahati**, having Pādas of *nine* syllables.   There
are two varieties :

 (i) *Halamukhī*   — ⌣ — ⌣ ⌣ ⌣ | ⌣ ⌣ —

 (ii) *Bhujagasusu*   ⌣ ⌣ ⌣ | ⌣ ⌣ ⌣ | — — —

5. **Panti**, having Pādas of *ten* syllables.   There
are seven varieties :

 (i) *Suddhavirājitaṁ,* — — — | ⌣ ⌣ — | ⌣ — ⌣ | —

 (ii) *Paṇavo,* — — — | ⌣ ⌣ ⌣ | ⌣ — — | —

 (iii) *Rummavali,* — ⌣ ⌣ | — — — | ⌣ ⌣ — | —

 (iv) *Maltā,* — — — | — ⌣ ⌣ | ⌣ ⌣ — | —

 (v) *Campakamālā* — ⌣ ⌣ | — — — | ⌣ ⌣ — | —

 (vi) *Manoramā,* ⌣ ⌣ ⌣ | — ⌣ — | ⌣ — ⌣ | —

 (vii) *Ubbhāsakaṁ,* — — ⌣ | — — — | — ⌣ — | —

6. **Tutthubham**, having Pādas of *eleven* syllables.
There are eleven varieties :

  (i) *Upaṭṭhitā,*   — ⌣ ⌣ | ⌣ — ⌣ | ⌣ — ⌣ | — —

  (ii) *Indavajirā,*   — — ⌣ | — ⌣ ⌣ | ⌣ — ⌣ | — —

  (iii) *Upavajirā,*   ⌣ — ⌣ | — — ⌣ | ⌣ — ⌣ | — —

Remark. When the quarter verses of *Indavajirā* and *upavajirā* are mixed together in a stanza in *any order,* the stanza is then called **Upajāti.**

- (iv) *Sumukkī* ⏑ ⏑ — | ⏑ — ⏑ | ⏑ — ⏑ | — —
- (v) *Dodhakaṁ,* — ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | — —
- (vi) *Sālinī,* — — — | — — ⏑ | — — ⏑ | — —
- (vii) *Vātummissā,* — — — | ⏑ ⏑ ⏑ | — — ⏑ | — —

Remark. There are pauses after the fourth and seventh syllables :

- (viii) *Surasasirī,* — ⏑ ⏑ | — — ⏑ | ⏑ ⏑ ⏑ | — —
- (ix) *Rathoddhatā* — ⏑ — | ⏑ ⏑ ⏑ | — ⏑ — | ⏑ —
- (x) *Svāgatā,* — ⏑ — | ⏑ ⏑ ⏑ | — ⏑ ⏑ | — —
- (xi) *Bhaddikā,* ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — ⏑ — ⏑ —

7. **Jagatī**, having Pādas of *twelve* syllables. There are fourteen varieties :

- (i) *Vaṁsaṭṭha,* ⏑ — ⏑ — | — — ⏑ | ⏑ — — | — ⏑ —
- (ii) *Indavaṁsā,* — — ⏑ | — — ⏑ | ⏑ — ⏑ | — ⏑ —
- (iii) *Toṭako,* ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ —
- (iv) *Dutavilam-*
 bita, ⏑ ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | — ⏑ —
- (v) *Puta,* ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | — — — | ⏑ — —

Remark. There are pauses after the fourth and twelfth syllables.

- (iv) *Kusumaviciltā,*
 ⏑ ⏑ ⏑ | ⏑ — — | ⏑ ⏑ ⏑ | ⏑ — —
- (vii) *Bhujaṅgappayāta,*
 ⏑ — — | ⏑ — — | ⏑ — — | ⏑ — —
- (viii) *Piyamvadā* ⏑ ⏑ ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | — ⏑ —
- (ix) *Lalitā,* — — ⏑ | — ⏑ ⏑ | ⏑ — ⏑ | ⏑ ⏑ —
- (x) *Pamilakkharā,*
 ⏑ ⏑ — | ⏑ — ⏑ | ⏑ ⏑ — | ⏑ ⏑ —

(xi) *Ujjalā,*   ⏑⏑⏑ | ⏑⏑⏑ | –⏑⏑ | –⏑–

(xii) *Vessadevī,* ––– | ––– | ⏑–– | ⏑––

Remark. There are pauses after the fifth and twelfth syllables.

(xiii) *Tāmarasaṁ.*

⏑⏑⏑ | ⏑–⏑ | ⏑–⏑ | ⏑––

(xiv) *Kamalā,*   ⏑⏑– | ⏑–– | ⏑⏑– | ⏑––

8. **Atijagati,** having Pādas of *thirteen* syllables. There are two varieties :

(i) *Pahāsinī,*

––– | ⏑⏑⏑ | ⏑–⏑ | –⏑– | –

Remark. There are pauses after the third and thirteenth syllables.

(ii) *Rucirā,*

⏑–⏑ | –⏑⏑ | ⏑⏑– | ⏑–⏑ | –

N.B.—There are pauses after the fourth and thirteenth syllables.

9. **Sakkari,** having Pādas of *fourteen* syllables. There are three varieties :

(i) *Aparājitā,*

⏑⏑⏑ | ⏑⏑⏑ | –⏑– | ⏑⏑– | ⏑–

Remark. There are pauses after seventh and fourteenth syllables.

(ii) *Pharaṇakalika,*

⏑⏑⏑ | ⏑⏑⏑ | –⏑⏑ | ⏑⏑⏑ | ⏑–

Remark. There are pauses after the seventh and fourteenth syllables.

(iii) *Vasantatilakā,*

––⏑ | –⏑⏑ | ⏑–⏑ | ⏑–⏑ | ––

10. **Atisakkarī,** having Pādas of *fifteen* syllables
There are four varieties :

    (i) *Sasikalā,*

⏑⏑⏑ | ⏑⏑⏑ | ⏑⏑⏑⏑ | ⏑⏑⏑ | ⏑⏑—

    (ii) *Maṇiguṇanikaro,*

⏑⏑⏑ | ⏑⏑⏑ | ⏑⏑⏑ | ⏑⏑⏑ | ⏑⏑—

Remark. There are pauses after the eighth and
fifteenth syllables.

    (iii) *Malinī,*

⏑⏑⏑ | ⏑⏑⏑ | •——| ⏑——| ⏑——

Remark. There is a pause after the eighth syllable.

    (iv) *Pabhaddakaṁ,*

⏑⏑⏑ | ⏑——⏑ |—⏑⏑| ⏑——⏑ |—⏑—

11. **Atthi,** having Pādas of *sixteen* syllables. There
is one variety :

    Vāninī,

⏑⏑⏑ | ⏑——⏑ |—⏑⏑ | ⏑—⏑ | —⏑—| —

12. **Atyatthi,** having Pādas of *seventeen* syllables.
There are three varieties :

    (i) *Sikharinī,*

⏑—— |———| ⏑⏑⏑ | ⏑⏑—| —⏑⏑ | ⏑—

Remark. There are pauses after the sixth and seven-
teenth syllables.

    (ii) *Harinī,*

⏑⏑⏑ | ⏑⏑— | ———|—⏑—| ⏑⏑—| ⏑—

Remark. There are pauses after the sixth, tenth and
seventeeth syllables.

    (iii) *Mandakkantā,*

——— |—⏑⏑| ⏑⏑⏑ | ——⏑ |——⏑•| ——

Remark. There are pauses after the fourth, tenth
and seventeenth syllables.

13. **Dhuti**, having Pādas of *eighteen* syllables.
There is one variety :

   Kusumitalatāvellitā,

   ‒ ‒ ‒ | ‒ ‒ ◡ | ◡ ◡ ◡ | ◡ ‒ ‒ | ◡ ‒ ‒ | ◡ ‒ ‒

14. **Atidhuti**, having Pādas of *nineteen* syllables.
There are two varieties :

   (i) *Meghavipphujjitā,*

   ◡ ‒ ‒ | ‒ ‒ ‒ | ◡ ◡ ◡ | ◡ ◡ ‒ | ‒ ‒ ◡ |
   ‒ ‒ ◡ | ‒

Remark. There are pauses after sixth, thirteenth
and nineteenth syllables.

   (ii) *Saddūlavikkīlitī,*

   ‒ ‒ ‒ ‒ | ◡ ◡ ‒ | ◡ ‒ ‒ | ◡ ◡ ‒ | ‒ ‒ ◡ |
   ‒ ‒ ◡ | ‒

Remark. There are pauses after the twelfth and
nineteenth syllables.

15. **Kati**, having Pādas of *twenty* syllables. There
is one variety.

   Vutta,

   ‒ ◡ ‒ | ◡ ‒ ◡ | ‒ ◡ ‒ | ◡ ‒ ◡ | ‒ ◡ ‒ |
   ◡ ‒ ◡ | ‒ ◡

16. **Pakati**, having Pādas of *twenty-one* syllables.
There is one variety :

   Saddharā,

   ‒ ‒ ‒ | ‒ ◡ ‒ | ‒ ◡ ◡ | ◡ ◡ ◡ | ◡ ‒ ‒ |
   ◡ ‒ ‒ | ◡ ‒ ‒

17. **Akati**, having Pādas of *twenty-two* syllables.
There is one variety :

   Bhaddaka,

   ‒ ◡ ◡ | ‒ ◡ ‒ | ◡ ◡ ◡ ◡ | ‒ ◡ ‒ | ◡ ◡ ◡ |
   ‒ ◡ ‒ | ◡ ◡ ◡ | ‒

2. THE ADDHASAMA CLASS.

634. In the Addhasama class of metres, the first and the third, and the second and fourth pādas are similar. The following table shews eleven kinds of metres that come under this head :—

Name of metre.	Odd quarter-verses. 1st—3rd.	Even quarter-verses. 2nd—4th.
Upacitta	o o – o o – o o – o –	– o o – o o o – o o – –
Ratamajjhā	– o o – o o – o o – –	o o o o – o o – o o – –
Vegavatī	o o – o o – o o – –	– o o – o o – o o – –
Bhaddavirājaṁ	– – o o – o – o – –	– – – o o – o – o – –
Ketumatī	o o – o – o – o – –	– o o – o – o o o – –
Akhyānikā	– – o – – o o – o – –	o – o – – o o – o – –
Viparītapubha	o – o – – o o – o – –	– – o – – o o – o – –
Hariṇaplutā	o o – o o – o o – o –	o o o – o o – o o – o –
Aparavutta	o o o o o o – o – o –	o o o o – o o – o – o –
Pubbitaggā	o o o o o o – o – o –	o o o o – o o – o – o – –
Yavādikāmatī	o – o – o – o – o –	– o – o – o – o – o – o

Remark. The *Aparavatta* corresponds to the *Vetā-liya* explained, referred to lower down.

3. THE VISAMA CLASS.

635. The Pādas in this division of verses are all dissimilar. Under this head comes the metre known as

the **Vatta,** the heroic measure of Pāli literature. eight syllables being employed in each pāda, the first and last syllables therein being free, that this, a short or long syllable may be optionally used in those sylla- bles. The syllables between the first and last, form two seat, having three syllables in each seat or foot. In the first seat in all the quarters, any foot may be employed except a *Tribrach* and an *Anapaest*, that is to say, three short syllables (⏑ ⏑ ⏑) or two short and one long (⏑ ⏑ —) must not be used.   In the second seat of the first and third quarters, **any** foot may be used, but in the second seat of the second and fourth quarters only **va** (Bacchic) or **ja** (amphibrach) (i.e., ⏑ — — or ⏑ — ⏑) must be employed.   It should be noted, however, that the **vatta proper** has **ja** in the *second* seat of both the second and the fourth pādas.

Remark. The sign ⏒ means, that the syllable may optionally be *short* or *long*.

636.   (i) *Vatta proper.*

Free.	1st seat.			2nd seat.			Free.
1st pāda	⏒	⏒	⏒	⏒	⏒	⏒	⏒	⏒
2nd ,,	⏒	⏑	⏒	⏒	⏑	—	⏑	⏒
3rd ,,	⏒	⏒	⏒	⏒	⏒	⏒	⏒	⏒
4th ,,	⏒	⏒	⏒	⏒	⏑	—	⏑	⏒

637. Sometimes the Gāthā contains six Pādas — the fifth following the rule for the first and third; the sixth that for the second and fourth.

638. Besides the Vatta Proper above shewn, there are eight kinds of *vatta* metres :

(ii) Viparīta-pathyāvatta } P. 1 & 3 :⏒ | ⏒ ⏑ ⏒ | ⏑ — ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — — | ⏒

(iii) Capalāvatta } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | ⏑ ⏑ ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — — | ⏒

(iv) Na-Vipulā } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | ⏑ ⏑ ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏒ | ⏒

(v) Vipulā of Setava } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏒ | ⏒

(vi) Vipulā of Piṅgala } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | ⏑ — — | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏑ | ⏒

This Metre (vi) is also called *Pathyāvatta.*

(vii) Bha-Vipulā } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | — ⏑ ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏑ | ⏒

(viii) Ra-Vipulā } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | — ⏑ — | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏑ | ⏒

(ix) Ta-Vipulā } P. 1 & 3 :⏒ | ⏒ ⏒ ⏒ | — — ⏑ | ⏒
P. 2 & 4 :⏒ | ⏒ ⏒ ⏒ | ⏑ — ⏒ | ⏒

639   JĀTI STANZAS.

640.   Besides the metres noted above, there are some that are regulated by time (kāla). Such metres are termed **Jāti.** They are of three kinds :—

(a) Ariyā.

(b) Vetāliya.

and (c) Mattāsamaka.

641. In the first of these, the Ariyā, the first two pādas or half a gāthā contain seven and a half feet; in

the even, that is, the second, fourth, and sixth feet any of the following, namely, **Ba, Ja, Sa, Gä**, or four short syllables may be employed, but Ja must not be used in the odd feet, that is, in the first, third and fifth. The sixth foot may be **Ja**, or four short syllables. The second half stanza must fulfil the same conditions. It is necesr sary to observe that in the jāti metre a foot consists of four syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time; thus a long syllable being taken equal to two short ones, each foot used in the Ariyā is equal to four syllabic instants. The following is an illustration of an Ariyā stanza :—

	1st Foot.	2nd	3rd	4th	5th	6th	7th	½ foot.
First half stanza.	- -	◡ ◡ ◡ ◡	- -	◡ ◡ -	- -	◡ - ◡	- ◡ ◡	-
Second half stanza.	◡ ◡ -	- -	- -	- -	- -	◡	- -	-

642. The Vetāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsàmaka consists of sixteen syllabic instants in each quarter. The metres of the Jāti class furnish many varieties, but it is not within the scope of this work to treat of them in detail. As, however, the Vetāliya is of rather frequent occurrence, we give below the scheme of it. Each pāda is divided into *three* seats; the 1st seat in the 1st and 3rd pādas must have six syllabic instants; the 1st seat of the 2nd and 4th pādas must contain *eight* syllabic instants; the 2nd seat must be a Cretic foot and the 3rd an Iambic foot :

VETĀLĪYA.

	1st seat.	2nd seat.	3rd seat.
No. of syllabic instants.	——	Cretic.	Iambus.
1st Pāda 6	*six syllabic instants*	— ‿ —	‿ —
2nd ,, 8	*eight ,, ,,*	— ‿ —	‿ —
3rd ,, 6	*six ,, ,,*	— ‿ —	‿ —
4th ,, 8	*eight ,, ,,*	— ‿ —	‿ —

Remarks. (*a*) The above is a perfect Vetāliya. In the 3rd seat, the following feet may be found instead of the Iambus :

        ‿ ‿   pyrrhic.
        — —   spondee.
        ‿ — — bacchic.
        ‿ — ‿ amphibrac.

(*b*) The sign of the long syllable (—) must be counted as 2, since it is equal to *two* short syllables.

FINIS.